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THE  
CHINESE REPOSITORY.

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VOL. XV.

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FROM JANUARY TO DECEMBER, 1846.

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CANTON, CHINA:  
PRINTED FOR THE PROPRIETORS.

.....  
1846.



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## CHINESE REPOSITORY.

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ART. I. *The theory of Missions to the heathen: a sermon preached at the ordination of Mr. Edward Webb, as a Missionary to the heathen, by REV. RUFUS ANDERSON D. D. BOSTON, U. S. A.*

## TEXT.

*Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. 2 CORINTHIANS V: 20.*

COMPARING the present period of the church with the apostolical, we come to two very different results respecting our own age. One is, that the facilities enjoyed by us for propagating the gospel throughout the world, are vastly greater than those enjoyed by the apostles. The other is, that it is far more difficult now, than it was then, to impart a purely spiritual character to missions among the heathen.

As to facilities, we have the advantage of the apostles in all respects, except the gift of tongues. The world, as a whole, was never so open to the preacher of the gospel since the introduction of the Christian dispensation. The civilization, too, that is connected with modern science, is all connected also with Christianity in some of its forms. \* \* \*

But, on the other hand, this very perfection of our own social religious state becomes a formidable hindrance to establishing such purely spiritual missions among heathen nations, as were those of the apostolical times. Not that this is the only hindrance to this result; there are many others, but this is an important one. For, the Christian religion is identified, in all our conceptions of it from our earliest years, with the almost universal diffusion among its professors of the blessings of education, industry, civil liberty, family govern-

ment, social order, the means of a respectable livelihood, and a well ordered community. Hence our idea of piety in converts among the heathen very generally involves the acquisition and possession, to a great extent, of these blessings; and our idea of the propagation of the gospel by means of missions is, to an equal extent, *the creation among heathen tribes and nations of a highly improved state of society, such as we ourselves enjoy.* And for this vast intellectual, moral and social transformation we allow but a short time. We expect the first generation of converts to Christianity, even among savages, to come into all our fundamental ideas of morals, manners, political economy, social organization, right, justice, equity; although many of these are ideas which our own community has been ages in acquiring. If we discover that converts under the torrid zone go but half clothed, that they are idle on a soil where a small amount of labor will supply their wants, that they sometimes forget the apostle's cautions to his converts, not to lie one to another, and to steal no more, in communities where the grossest vice scarcely affects the reputation, and that they are slow to adopt our ideas of the rights of man; we at once doubt the genuineness of their conversion, and the faithfulness of their missionary instructions. Nor is it surprising that this feeling is strongest, as it appears to be, in the most enlightened and favored portions of our country; since it is among those whose privilege it is to dwell upon the heights of Zion, that we have the most reason to expect this feeling, until they shall have reflected maturely on the difference there is between their own circumstances and states of mind, and those of a heathen and barbarous people.

Now the prevalence of these sentiments at home has exerted an influence on all the missions. Nor is the influence new. You see it in the extent to which farmers and mechanics—pious but secular men—were sent, many years ago, along with the missionaries, to assist in reclaiming the savages of the wilderness from the chase and settling them in communities like our own—a practice now nearly discontinued, except where the expense is borne by the national government.

Unless this influence is guarded against by missionaries and their directors, the result is that the missions have a *two-fold object of pursuit*; the one, that simple and sublime spiritual object of the ambassador for Christ mentioned in the text, "persuading men to be reconciled to God;" the other, the reorganizing, by various direct

means, of the structure of that social system, of which the converts form a part. Thus the object of the missions becomes more or less complicated, leading to a complicated, burdensome, and perhaps expensive course of measures for its attainment.

I may be allowed, therefore, to invite attention to what is conceived to be *our true and only office and work in missions to the heathen*. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." The ambassadors here spoken of were missionaries—missionaries to the heathen, for such were Paul and his associates; sent, instead of Christ the Mediator, on a ministry withheld from angels, to plead with rebellious men to become reconciled to God. They are ambassadors sent on the same general errand that brought the Lord Jesus from heaven, and their commission is to proclaim abroad the fact, history, design and effect of his atonement, and bring its renovating power to bear as widely as possible upon the human race.

It will be necessary to dwell a short time on the leading aspects of this enterprise. And,

1. The vocation of the missionary, who is sent to the heathen, is not the same with that of the settled pastor.

The work of human salvation is one of vast extent, whether we regard the time it is to occupy, the objects upon which it operates, the agents it employs, or the results which are to be accomplished. And it is performed with that regard for order and gradual developement, which generally characterizes the works of God. Upon the Lord Jesus it devolved to make the atonement, thus preparing the way, as none else could do, for reconciling man to his Maker; and then He returned to the heaven whence He came. Upon his immediate disciples it then devolved to make proclamation of the atonement, and its kindred and dependent doctrines, throughout the world, the whole of which world, excepting Judea, was then heathen. This they were to do as his representatives and ambassadors; and to expedite the work, they were furnished with the gift of tongues, and an extraordinary divine influence attended their preaching. Their commission embraced only the proclamation of the gospel and planting its institutions. As soon as the gospel by their means had gained a footing in any one district of country, they left the work in charge to others, called elders and also bishops or overseers of the flock and church of God, whom they ordained for the purpose. Sometimes they did not remain even long enough to provide spiritual guides for

the churches they had planted. "For this cause," says Paul to Titus, "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The elders were the pastors of the new churches. Elsewhere the apostle speaks of different departments of labor and influence assigned to the ministers of Christ. He says that when Christ ascended up on high he gave gifts unto men; to some apostles, to some prophets, to some evangelists, to some pastors and teachers. Whatever was the peculiar office of 'prophets' and 'teachers,' none can doubt that 'evangelists' were fellow-laborers of the apostles in the missionary work, and that 'pastor' had the stated care and instruction of particular churches. Now missionaries are the true and proper successors of the apostles and evangelists, and their sphere of duty is not the same with that of pastors, who are successors, in their sacred functions, not so much of the apostles and evangelists, as of the elders and bishops." It enters into the nature of the pastor's relation, that he remain or be intended to remain long the spiritual instructor of some one people. It is indeed as really his business to call sinners to repentance, as it is that of the missionary; but, owing to his more permanent relations, and to the fact that he is constituted the religious guide and instructor of his converts during the whole period of their earthly pilgrimage, his range of duty in respect to them is more comprehensive than that of the missionary in respect to his converts. The pastor is charged, in common with the missionary, with reconciling men to God; and he has also an additional charge, arising from the peculiar circumstances of his relation, with respect to their growth in grace and sanctification. But the missionary's *great* business in his personal labors, is with the unconverted. His embassy is to the rebellious, to beseech them, in Christ's stead, to be reconciled to God. His vocation, as a soldier of the cross, is to make conquests, and to go on, in the name of his divine Master, 'conquering and to conquer;' committing the security and permanency of his conquests to another class of men created expressly for the purpose. The idea of *continued conquest* is fundamental in missions to the heathen, and is vital to their spiritual life and efficiency. It will doubtless be found on inquiry, that missions among the heathen have always ceased to be healthful and efficient, have ceased to evince the true missionary spirit in its strength, whenever they have ceased to be actively aggressive upon the kingdom of darkness.

In a word, the missionary prepares new fields for pastors; and when they are thus prepared, and competent pastors are upon the ground, he ought himself to move onward, — the pioneer in effect of a Christian civilization — but in office, work and spirit, an ambassador for Christ, — to preach the gospel where it has not been preached. And, whatever may be said with respect to pastors, it is true of the missionary, that he is to keep himself as free as possible from entanglements with literature, science and commerce, and with questions of church government, politics and social order. For,

2. The object and work of the missionary are preëminently spiritual.

His embassy and message are as really from the other world, as if he were an angel from heaven. He who devotes himself to the work of foreign missions, comes thereby under peculiar engagements and obligations. His situation is in some important respects peculiar, compared with that of all others. His sphere of action lies beyond the bounds of his native land, beyond the bounds of Christendom, where society and the family and human nature lie all in ruins. As the great Originator and Lord of the enterprise came from the realms of heavenly blessedness to this world when it was one universal moral waste, so his representatives and ambassadors have now to go from those portions of the earth that have been illuminated by his Gospel to regions that are as yet unvisited by these benign influences. They are therefore required preëminently to renounce the world. From the nature of the case they make a greater sacrifice of worldly blessings, than their brethren at home can do, however much disposed. They forsake their native land and the loved scenes of their youthful days. Oceans separate them from their relatives and friends. They encounter torrid heats and strange diseases. They traverse pathless wilds, and are exposed to burning suns and chilling night-damps, to rain or snow. Yet these things, when in their most repulsive forms, are reckoned by missionaries as the least of the trials appertaining to their vocation. The foreign missionary's greatest sacrifices and trials are *social* and *religious*. It is here that he has a severity of trial, which even the domestic missionary ordinarily cannot have. Whatever the devoted servant of Christ upon the frontiers may endure for the present, he sees the waves of a Christian civilization not far distant rolling onward, and knows that there will soon be all around him gospel institutions and a Christian community. But it is not so with the foreign missionary. It requires great strength

of faith in Christ for him to look at his rising family, and then with unruffled feelings towards the future. True, he sees the gospel taking hold of minds and hearts in consequence of his ministry, and souls converted and reconciled to God; he gathers churches; he sees around him the germs of a future Christian civilization. But then, owing to the imperfect and disordered state of society in heathen communities, he dares not anticipate so much social advancement for two or three generations to come, as would make it pleasant to think of leaving his children among the people for whose spiritual well-being he delights to spend his own strength and years. And then his heart yearns oftentimes to be braced and cheered by social Christian fellowship of a higher order than he finds among his converts from heathenism. It is not the 'flesh-pots of Egypt' he looks back upon, nor any of the pleasant things that used to gratify his senses in his native land; but he does sometimes think of the kindred spirits he would find in that land, and of the high intellectual and spiritual fellowship he would enjoy in their society, and how it would refresh and strengthen his own mind and heart. Often there is a feeling of weakness and faintness arising from the want of such fellowship, which is the most painful part of his sufferings. The foreign missionary is obliged, indeed, to act preëminently upon the doctrine of a future life, and of God's supreme and universal government, and to make a deliberate sacrifice of time for eternity, and of earth for heaven. And this he does as an act of duty to his Redeemer, for the sake of extending the influence of his redemption, and bringing its reconciling and saving power to bear upon the myriads of immortal souls dwelling beyond the utmost verge of the Christian church.

And thus the foreign missionary is driven, as it were, by the very circumstances of his position, as well as led by his commission and his convictions of duty, to concentrate his attention and energies upon the soul, ruined though immortal. And truly it is a vast and mighty ruin he beholds—more affecting to look upon in the light of its own proper eternity, than would be the desolation of all the cities in the world. It is too vast a ruin for a feeble band to attempt the restoration of every part at once. As Nehemiah concentrated his energies upon rebuilding the walls of the city of his fathers, rightly concluding that if the walls were rebuilt and threw their encouraging protection around, the other portions of the city would rise of course; so the missionary, as a thoughtful and wise man, sets himself to reconcile

the alienated heart to God, believing that that point being gained, and the principle of obedience implanted, and highly spiritual religion introduced, a social renovation will be sure to follow. He considers not, therefore, so much the relations of man to man, as of man to God; not so much the relations and interests of time, as those of eternity; not so much the intellectual and social degradation and debasement, the result of barbarism or of iron-handed oppression, as the alienation and estrangement of the heart of man from his Maker, and the deadly influence of hateful and destroying passions upon his soul. As when a house is burning in the dead of night, our first and great concern is not for the house, but for the sleeping dwellers within; so the missionary's first and great concern is for the *soul*, to save it from impending wrath.

And the *means* he employs in this ministry of reconciliation, are single and spiritual as the end he has in view. *He preaches the cross of Christ.* The apostle Paul declares that this was his grand theme. And it is remarkable how experience is bringing modern missionaries to the same result. Their grand agent is oral instruction; their grand theme is the cross. And now, perhaps not less than in the days of the apostles, the Holy Spirit appears to restrict his *converting* influences among the heathen chiefly to this species of agency, and to this grand theme. Excepting in the schools, the usefulness of books is chiefly with those whose hearts have been in some measure moved and roused by the preached word. It appears to be the will of the great Redeemer, who came in person to begin the work, that his salvation shall everywhere be proclaimed in person by his ambassadors, and that his message of grace shall have all the impressiveness of look and voice and manner, which they are able to give it. After the manner of their illustrious predecessor, they must teach publicly, and from house to house, and warn every one night and day with tears. The necessity of this in order to reconcile rebellious men to God, has not been diminished by the multiplication of books through the press. Well-authenticated cases of *conversion* among pagans, by means of books alone, not excepting even the Scriptures, are exceedingly rare. By the divine appointment, there must also be the living preacher; and his preaching must not be "with the wisdom of words, lest the cross of Christ should be made of none effect."

You see, then, Brethren, the high spiritual calling of the missionary. At the very threshold of his work, he is required in a preëminent degree, to renounce the world. His message, wherein lies his

duty and all his hope of success, is concerning the cross of Christ; and the object of it is to restore the lost spiritual relation between man and God. The impression he is designing to make is directly upon the soul. And his work lies so altogether out of the common range of worldly ideas, and even of the ideas of many professed Christians, that multitudes have no faith in it; it is to them like a root out of a dry ground, and they see no form nor comeliness in it, and nothing that should lead them to desire it. Nor is it until the civilizing results come out, that these unsanctified or very partially sanctified persons can give the missionary work any degree of their respect.

The necessity of connecting a system of *education* with modern missions, is not inconsistent with the view we have taken of the true theory of missions to the heathen. The apostles had greatly the advantage of us in procuring elders, or pastors for their churches. In their day the most civilized portions of the world were heathen—as if to show the weakness of mere human learning and wisdom; and the missionary labors of the apostles and their associates, so far as we have authentic accounts of them, were in the best educated and in some respects highly educated portions of the earth. Wherever they went, therefore, they found mind in comparatively an erect, intelligent, reasoning posture; and it would seem that men could easily have been found among their converts, who, with some special but brief instruction concerning the gospel, would be fitted to take the pastoral care of churches. But it appears that, until schools expressly for training pastors were in operation,—as ere long they were at Alexandria, Caesarea, Antioch, Edessa, and elsewhere,—it pleased God essentially to aid in qualifying men for the office of pastors by a miraculous agency; the Holy Ghost exerting upon them a supernatural influence, by which their understandings were strengthened and spiritually illuminated, and they gifted with powers of utterance.

But, at the present time, the whole civilized world is at least nominally Christian, and modern missions must be prosecuted among uncivilized, or at least partially civilized tribes and nations, from which useful ideas have in great measure perished. Even in those heathen nations which make the greatest pretensions to learning, as in India, we find but little truth existing on any subject. Their history, chronology, geography, astronomy, their notions of matter and mind, and their views of creation and providence, religion and

morals, are exceedingly destitute of truth. And yet it is not so much a *vacuity* of mind here that we have to contend with, as it is *plenitude of error*—the unrestrained accumulations and perversions of depraved intellect for three thousand years. But among savage heathens, it is *vacuity* of mind, and not a *plenitude*, we have to operate upon. For, the savage has few ideas, sees only the objects just about him, perceives nothing of the relations of things, and occupies his thoughts only about his physical experiences and wants. He knows nothing of geography, astronomy, history, nothing of his own spiritual nature and destiny, and nothing of God.

In these circumstances and without the power of conferring miraculous gifts, modern missionaries are constrained to resort to education in order to procure pastors for their churches. They select the most promising candidates, and take the usual methods to train them to stand alone and firm in the gospel ministry, and to be competent spiritual guides to others. This creates, it will be perceived, a necessity for a system of education of greater or less extent in each of the missions, embracing even a considerable number of elementary schools. The whole is designed to secure, through the divine blessing, a competent native ministry, who shall aid missionaries in their work, and at length take their places. The schools, moreover, of every grade, are, or ought to be so many preaching places, so many congregations of youth, to whom, often with parents and friends attending, the gospel is more or less formally proclaimed.

I have thus endeavored, my Brethren, to set before you the foreign missionary enterprise in what I conceive to be its true scriptural character; as an enterprise, the object of which, and the sole object, is the reconciling of rebellious men in heathen lands to God.

And what is true of the individual missionary, is of course equally true of the Missionary Society, which directs his labors and is the medium of his support. The Society sends forth men to be evangelists, rather than permanent pastors; and when pastors are required by the progress and success of the work, it seeks them among native converts on the ground. And herein it differs from the appropriate usages of the Home Missionary Society, which, operating on feeble churches within Christian communities, or in districts that are soon to be covered with a Christian civilization of some sort, sends forth its preachers all to become settled pastors as soon as possible. The foreign missionary work is in fact a vast *evangelism*: with conquest, in order to extend the bounds of the Redeemer's kingdom,

for its object; having as little to do with the relations of this life and the things of the world and sense, and as few relations to the kingdoms of this world, as is consistent with successful prosecution of its one grand object—the restoring, in the immortal soul of man, of that blessed attraction to the Centre of the Spiritual Universe which was lost at the fall.

This method of conducting foreign missions, besides its evident conformity to Scripture, is supported by various weighty considerations.

1. It is the only method that, as a system of measures, will commend itself strongly to the consciences and respect of mankind.

The first mission sent forth under the care of the American Board, was such a mission. And it was sent to the subjects of a nation, with which our country was then unhappily at war. But the missionaries were regarded on all hands as belonging preeminently to a kingdom not of this world, and having an object of a purely spiritual nature. And when, notwithstanding this, the policy of the East Indian government would have sent them away, it was this that gave convincing and overwhelming force to the following appeal made by our brethren to the governor of Bombay:

“We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes and under your Excellency’s government, not to prevent us from preaching Christ to them. We entreat you by the blood of Jesus which he shed to redeem them,—as ministers of Him, who has all power in heaven and earth, and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we entreat you not to prohibit us from teaching these heathens. By all the principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment day, when your Excellency must meet your heathen subjects before God’s tribunal, we entreat you not to hinder us from preaching to them that gospel, which is able to prepare them, as well as you, for that awful day.”

Nothing but a consciousness of the high spirituality of their object and the impossibility of connecting it with questions of a secular nature, imparted boldness to our brethren to make this appeal, and gave it favor and efficacy in the high places of power. And it is this, which lately preserved our brethren on Mount Lebanon harmless amid the fury and carnage of a civil war. And this it is that imparts a degree of inviolability to the persons and efforts of

Protestant heralds of the cross among all the nations which respect their religion. It is the grand predominance of the *spiritual* in their characters and pursuits, showing that they really do belong to a kingdom not of this world, and are not to be involved in the conflicting relations and interests of earthly communities. English statesmen in India acknowledge, that the general prevalence of Christianity in that country would at length make it impossible for their nation to hold the country in subjection, and yet they encourage the labors of the missionary. This they do because the missionary's *object*; whatever be the known *tendency* of his labors, is not to change the civil relations of the people, but to give them the gospel and save their souls; and because these statesmen are convinced in their consciences, that this is an object of unquestionable benevolence and obligation, for which Christ died, for which the ministry was instituted, which, at this day is to be countenanced and encouraged at all events by every man claiming the name of a Christian; and which, however humbling it shall prove in its results to avaricious and ambitious nations, cannot be otherwise than beneficial on the broad scale of the world and to the great family of man.

2. This method of conducting missions is the only one, on which missionaries can be obtained in large numbers, and kept cheerfully in the field.

For objects that are not spiritual and eternal, men will seldom renounce the world for themselves and their families, as missionaries must do. Mere philosophers have never gone as missionaries; and seldom do mere philanthropists go into the heathen world, nor would they remain long, should they happen to go. Nor will a merely impulsive, unreflecting piety ever bring about a steady, persevering, laborious, self-denying mission. It generally gives out before the day for embarkation, or retires from the field before the language is acquired and the battle fairly commenced. Nothing but the grand object of reconciling men to God, with a view to their eternal salvation, and the happiness and glory thus resulting to Christ's kingdom, will call any considerable number of missionaries into the foreign field, and keep them cheerfully there. And it is necessary that this object be made to stand out alone, in its greatness and majesty, towering above all other objects, as the hoary-headed monarch of the Alps towers above the inferior mountains around him. It is not fine conceptions of the beautiful and orderly in human society that will fire the zeal of a missionary; it is not rich and glowing conceptions

of the life and duties of a pastor; it is not broad and elevated views of theological truth, nor precise and comprehensive views of the relations of that truth to moral subjects. It is something more than all this, often the result of a different cast of mind and combination of ideas. The true missionary character indeed is based upon a single sublime conception—that of *reconciling immortal souls to God*. To gain this with an effective practical power, the missionary needs himself to have passed from death unto life, and to have had deep experience of his own enmity to God and hell-desert, and of the vast transforming agency of the reconciling grace of God in Christ. As this conception has more of moral greatness and sublimity in it than any other that ever entered the mind of man, no missionary can attain to the highest elevation and dignity of his calling, unless he have strong mental power and a taste for the morally sublime. This the apostle Paul had. What conceptions of his office and work and of spiritual things animated the great soul of that apostle! “Now, then, we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ’s stead, be ye reconciled to God.”—“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.”—“Oh the depth of the riches both of the wisdom and knowledge of God.”—“Able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge.”

To make persevering and useful missionaries, however, it is not necessary that the power of thought and of spiritual apprehension should come nearly up to that of the apostle Paul. But there should be a similar cast of mind, similar views and feelings, and a similar character. There should be a steady and sober, but real enthusiasm, sustained by a strongly spiritualized doctrinal experience, and by the “powers of the world to come,” intent upon reconciling men to God from a conviction of its transcendent importance.

Such men must compose the great body of every mission, or it will not be worth supporting in the field; and the only way such men can be induced to engage in the work, is by having the idea of spiritual conquest, through the cross of Christ, the predominant and characteristic idea of the enterprise. That will attract their attention while they are preparing for the ministry; that will enlist their consciences and draw their hearts; that will constrain them to refuse every call to settle at home, however inviting; and if they have learning and

eloquence, that will lead them the more to desire to go where Christ has not been preached, where useful talent of every kind will find the widest scope for exercise.

Nor will any other scheme of missions, that was ever devised, keep missionaries cheerfully in the field. It is only by having the eye intent on the relations the heathen sustain to God, and on their reconciliation to him, and by cultivating the spirit of dependence on God and the habit of looking to him for success, that the piety of a mission can be kept flourishing, its bond of union perfect, its active powers all in full, harmonious and happy exercise. And unless these results are secured, missionaries, like the soldiers of a disorganized army, will lose their courage, their energy and zeal, their serenity and health, and will leave the field. Alas for a mission, where the absorbing object of attention with any of its members is any thing else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God.

3. This method of conducting missions is the only one that will subjugate the heathen world to God.

No other will be found mighty to pull down the strong holds of the god of this world. The weapons of our warfare must be spiritual. The enemy will laugh at the shaking of a spear, at diplomatic skill, at commerce, learning, philanthropy, and every scheme of social order and refinement. He stands in fear of nothing but the cross of Christ, and therefore we must rely on nothing else. With that we may boldly pass all his outworks and entrenchments, and assail his very citadel. So did Philip, when he preached Jesus as the way of reconciliation to the eunuch; so did Peter, when preaching to the centurion; so did Apollos, when preaching to the Greeks; so did Paul, through his whole missionary career. It is wonderful what faith those ancient worthies had in the power of a simple statement of the doctrine of salvation through the blood of Christ. But they had felt its power in their own hearts, they saw it on the hearts of others, and they found reason to rely on nothing else. And the experience of modern missions has done much to teach the inefficacy of all things else, separate from this. Who does not know, that the only cure for the deep-seated disorders of mankind must be wrought in the heart, and that nothing operates there like the doctrine of salvation by the cross of Christ? This is true in the most highly civilized communities; but perhaps it is specially true among benighted heathens. In their deplorable moral degradation, they

need just such an argument, striking even the very senses, and convincing of sin, of their own lost state, and of the love of God! Nothing else will be found like that to bridge the mighty gulf which separates their thoughts from God and the spiritual world. Nothing else will concentrate, like that, the rays of divine truth and grace upon their frozen affections. With the truth, that God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life; we go forth through the heathen world; and, with any thing like the faith in its efficacy through the Holy Spirit which the apostles had, we shall be blessed with much of their success. Yes, my Brethren, this is the only effectual way of prosecuting missions among the heathen—*holding up CHRIST AS THE ONLY SAVIOR OF LOST SINNERS*. It requires the fewest men, the least expense, the shortest time. It makes the least demand for learning in the great body of the laborers. It involves the least complication in means and measures. It is the only course that has the absolute promise of the presence of Christ, or that may certainly look for the aid of the Holy Spirit. It keeps Christ constantly before the missionary's own soul, as an object of intensest interest and desire, with a vast sanctifying, sustaining, animating influence on his own mind and preaching. It furnishes him with a power transcending all that human wisdom ever contrived, for rousing and elevating the soul of man and drawing it heavenward—the idea of LOVE, infinite and infinitely disinterested, personified in the Lord Jesus, and suffering to the death to save rebellious and ruined man! And if the doctrine comes glowing from our own experience, we shall not fail to get the attention of the heathen, and our success among them will far exceed what we might expect among gospel-hardened sinners here at home. I might dwell long on the history of missions, ancient and modern, in the most satisfactory illustration of this point, did the time permit; but it is not necessary.

Let me add, that there is no way so direct and effectual as this, to remove the social disorders and evils that afflict the heathen world; indeed, there is no other way. Every specific evil and sin does not need and cannot have a separate remedy, for they are all streams from one fountain, having a common origin in a depraved and rebellious heart. Urge home, then, the divinely appointed remedy for a wicked heart; purify the fountain; let love to God and man fill the soul; and soon its influence will appear in every department and relation of life. If reforms in religion and morals are not laid deep

in the heart, they will be deceptive, and at all events transient. The evil spirit will return in some form, and with seven-fold power. New England owes her strong repugnance to slavery, and her universal rejection of that monstrous evil, to the highly evangelical character of her preaching. And were the whole southern section of our own land, or even a considerable portion of it, favored with such highly evangelical preaching, slavery, could not there long exist. But in heathen lands especially, an effective public sentiment against sin, in any of its outward forms, can be created no where, except in the church; and it can be there created only by preaching Christ in his offices and works of love and mercy, with the aid of the ordinances he has given for the benefit of his disciples, especially the sacrament of his supper. Thus at length, even in barbarous heathen lands, the force of piety in the hearts of the individual members of the church will be raised above that of ignorance, prejudice, the power of custom and usage, the blinding influence of self-interest falsely apprehended, and the ridicule and frowns of an ungodly and perverse world. Indeed, if we would make any thing of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. And besides, the school of Christ for young converts from heathenism, *stands within the fold*, and *there*, certainly, the compassionate Savior would have them all gathered, and carried in the arms, and cherished "even as a nurse cherisheth her children."

Finally; This method of conducting missions is the only one, that will unite in this work the energies of the churches at home.

Well understood, this will unite the energies of the churches—so far as Christians can be induced to prosecute missions for the purpose of reconciling men to God. Making this the grand aim of missions, and pressing the love of Christ home upon the hearts and consciences of men, as the grand means of effecting this, will certainly commend itself to the understandings and feelings of all intelligent Christians. Not only will a large number of good and faithful missionaries be obtained, but they will be supported, and prayed for, and made the objects of daily interest and concern. And how delightful it is to think, that the Head of the church has been pleased to make the object and work of missions so entirely simple, so spiritual, and so beyond the possibility of exception, that evangelica!

Christians of every nation and name can unite in its promotion. But if we change the form of the work, and extend the range of its objects of direct pursuit, and of course multiply the measures and influences by which it is to be advanced, we then open the door for honest and invincible diversities of opinion among the best of men, and render it impossible that there should be united effort, on a scale at all commensurate with the work, and for a long period. The church militant becomes divided and weak, and is easily paralyzed and thwarted in its movements by the combined and united legions of the Prince of darkness.

It would seem, therefore, that missions to the heathen must have a highly spiritual nature and developement, or prove utterly impracticable and abortive. Such, it is believed, are the convictions of all who have had much experience in such enterprises. Unless missions have this nature and developement in a very high degree, they will not commend themselves strongly to the consciences and respect of mankind; they will neither command the requisite number of laborers, nor keep them cheerfully in the field; they will prove inadequate to the subjugation of the heathen world to God; nor will they unite in this great enterprize the energies and prayers of the churches. In a word, they will not continue long to exist, unless Christ the Lamb of God be in them, reconciling the world unto himself, and causing his servants to make the salvation of the souls of men their all-commanding end and aim. Men may *resolve* that it shall be otherwise; but their purposes, however decided, will be in vain against the unalterable laws, which God has given the work of missions to the heathen.

BELoved BROTHER,— In the system of missions, with which you are soon to be connected, the aim has been, and is more and more, as experience is acquired, to prosecute the work on the principles advocated in this discourse. So far as your own influence is concerned, see that the system be rendered still more spiritual in its temper, objects, and measures. See, too, that your own renunciation of the world is entire before you enter upon your self-denying work, and that it be your determination to know nothing among the heathen but Christ and him crucified. Only by looking constantly unto Jesus, will you be able to run with patience the race set before you. As an ambassador of Christ, sent to plead with men in his stead to be reconciled to God, see that you are true to your vocation, and faithful to your trust, and that you never descend from the

elevated ground you occupy. Whatever oscillations in public sentiment there may be from time to time in the Christian mind at home, you need not fear, if your character, preaching and influence are formed on the New Testament, that you will be forgotten in the contributions and prayers of God's people. At all events, be faithful unto death, and whatever be your lot here below, the result in eternity will be more blessed to you, than it is possible for your mind now to conceive, or your heart to desire.

FATHERS AND BRETHREN,—Let it be our prayer, that God will be pleased to strengthen our own faith in the realities of the unseen world. Then shall we be better able to pray as we ought for our missionary brethren, that they may be intent on their single but great object of winning souls to Christ, and be so imbued with the spirit of Christ, that his image shall be fully stamped on all their converts. Let us urge upon our brethren among the heathen the ministry as *missionaries*, rather than as *pastors*; and let us lay upon them “no greater burden,” than the “necessary things” appertaining to their high and peculiar vocation. We must indeed hold them to the principle, that they shall treat those only as loyal subjects of our infinite Sovereign, who give evidence of hearty submission and reconciliation; but we leave it to their better-informed judgments to determine,—in the remote, vast and varied, and to us almost unknown fields of their labors,—what is and what ought to be satisfactory evidence of actual reconciliation. Then will our brethren rejoice in having a simple, well-sustained, and glorious enterprise before them, and also “for the consolation” of the liberty conceded to them by the “elders” and the “whole church.” In this good old way, marked with the footsteps of the apostles, there is hope for the world, for the whole world, that it may be reconciled to God. And when the principles of love and obedience are once restored to men, and men are at peace with God, and united to Him, then will they be at peace with one another. Then wars will cease, and all oppression. Then the crooked in human affairs shall be made straight and the rough places plain, the valleys shall be exalted and the mountains and hills made low, and the glory of the Lord shall be revealed, and all flesh see it together.

“In one sweet symphony of praise,  
Gentile and Jew shall then unite;  
And Infidelity, ashamed,  
Sink in the abyss of endless night.

' Soon Afric's long-enslaved sons  
 Shall join with Europe's polished race,  
 To celebrate, in different tongues,  
 The glories of redeeming grace.

" From east to west, from north to south,  
 Emmanuel's kingdom shall extend ;  
 And every man, in every face,  
 Shall meet a brother and a friend."

*Note.* While recommending, as we most heartily do, the foregoing sermon to the readers of our pages, we must beg leave to express a doubt regarding its views of *pastoral duties*. The Lord Jesus is the great SHEPHERD, the Overseer of the whole flock, and all who are 'in his stead' are to watch over those who enter the fold. A great deal of pastoral duty the missionary must do; and though every church should have its native pastor as soon as a competent one can be found; still till then the missionary must perform his duties, must be not only in Christ's stead beseeching men to be reconciled, but he must be the overseer, bishop or the pastor of those who are reconciled.—The highly spiritual character of the missionary work, as exhibited in the sermon, is the thing that has chiefly attracted our attention. And it is to *this* that we wish to draw the attention of others. *This* is the crowning excellence of modern Protestant missions. For characterized by *this* they will prosper and increase—not having the spirit of Christ, devoid of spiritual life, they must fail.

ART. II. *British authorities in Borneo: forcing the Bruni river, the capture of forts and of the town of Borneo (Bruni) and the complete success of British policy.* [From the Friend of China Aug. 19th 1846.]<sup>1</sup>

THE national policy of late years of Great Britain in her intercourse with the northern portion of Borneo, termed "Borneo Proper," has been most praise-worthy and enlightened. The suppression of piracy—the abolition of slavery—the introduction of the usages of civilised life and a fair and honorable commercial intercourse with its people are the leading features of the late government treaties; and in her efforts to obtain them, no system of aggression or aggrandizement had the least influence or in any way directed her conduct. Twelve months previous, in the presence of her sovereign and his principal rajahs, a solemn and binding treaty for the above purposes was concluded by the British admiral and willingly agreed to in open conference by both contracting parties, and the readiness of sir Thomas Cochrane to comply with his part of it, was seen in the entire destruction of those pirates who had infested the country and from their strong hold bade defiance to the sultan's wishes. He has had a vessel constantly cruising between Singapore, Sarawak, and Bruni; and, in company with capt. Bethune and Mr. Brooke, personally interested himself and explored her coal mines, that it might be the means even by government vessels of opening a trade which might ultimately be of consequence to our merchants.

But scarcely was his squadron gone, than powerful and discontented chiefs represented to the sultan (Omar Ail Saffadeen) the ruin of their resources, the destruction of their slave trade, and that England in foreing herself upon them had sinister views, which would end in the entire overthrow of their barbarous policy. The party always strong, gathered strength by impunity, and as their lives had been past in scenes of violence and rapine, they would not, and could not sit quietly down and see the trade they gloried in sink, and a more just and humane one rise from its ruins; they gradually cooled from the English party, then came in direct opposition, and finally, when the imbecile sultan had yeilded an unwilling assent, rose up and massacred with horrible determination every leader of the British party that they thought formidable to their wretched interests. Pageran Mudda Hassim, pageran Buddeerdoon, pageran Ishmael, with other nobles of less note, were slaughtered by the sultan's party, because they upheld with honor and integrity the treaty so honorable to their country. The treaty was scorned by the conquering party and in their daring, defied us, threw up batteries at every defensible post, staked the main arms across in four fathoms, and attempted the life of a British officer, (commander Egerton,) by sending down presents and begging his presence at Borneo, to be introduced to the sultan, who it was stated was anxiously awaiting the arrival of his English allies; but the treachery that would have cost him his kingdom, and his nobles their lives, was frustrated by one of those peculiar movements that look as if Providence determined by one stroke to lay bare their perfidy and heap punishment on the evil doers. A favorite servant of pageran Buddeerdoon "Joppa," who was present during the last moments of this gallant and virtuous man, was intrusted with his signet ring, and the dying words of the young chief was a prayer that he would escape, inforun Mr Brooke that a design was in force to take his life, to warn him of the fate of the English party, and told him to tell the Rajah (Brooke) that he died trusting in the queen of England to avenge his murder and her insulted alliance. For months this trusty servant lived in perfect obscurity, narrowly watched and often threatened, when the *Hazard* (Corvette) anchored off the mouth of the river Bruni; determined not to let such a favorable opportunity slip from his grasp, he swam the river, seized a canoe, and in the dead of night, shielded by rain, succeeded in passing the forts without a challenge and soon trod in safety the deck of the Corvette, acquainted Capt. Egerton with the cabals of the court party and warned him not to think of entering the river as he had heard the chiefs debating his death and those of the boats crews he intended taking up with him. Upon the receipt of this intelligence, the *Hazard* weighed anchor without communicating with Bruni, proceeded to Sarawak, gave all the necessary information to the government agent, received his despatches and made all sail for Singapore, found the admiral had left and forwarded by various routes the unpleasant intelligence which was by the *Tenasserim* (steamer) delivered to the naval commander in chief at Madras.

Veiling his intentions from every one, he waited only two days for his English mail, and at Singapore collected round him the following ships, which had been summoned rapidly and at the exact time to meet him in that anchorage.

The *Iris*, captain Mundy, 26 guns. *Ringdove*, sir W. Hoste, 16 guns. *Royalist*, lt. Reid, tem. comr. 10 guns. *Spiteful*, commander Maitland, 4 guns. *Phlegethon*, H. E. I. C. St. Ross esq. 4.

From the order for provisions and warlike stores obtained from the Company's arsenal it was surmised that their destination was Borneo, and it appeared in orders a few hours before sailing. The squadron started at night, made all sail carrying a heavy press of canvas night and day, was joined by the *Hazard* on the 23rd, and the 24th of June saw them off the Sarawak. The admiral went in the steamer up the Sarawak, took Mr Brooke on board, and instantly pushed on for the river Bruni, off which the squadron cast anchor on the 6th of July. The sultan immediately forwarded a despatch to the admiral by a war canoe, but it was evident that he was merely gaining time and his proposals were not accepted. At daylight on the 7th the admiral reconnitered the entrance, and by the 8th at 3 a. m. all the arrangements were entered into and the campaign commenced.

The marines and seamen were ordered on board H. M. S. *Spiteful*, commander Maitland. The field, mortar and rocket battery on board the *Phlegethon*. The *Royalist* was taken in tow by the *Spiteful*, and the *Phlegethon* took the gun boats under her charge. The signal was given to weigh and sound ahead to *Phlegethon*, and the ships proceeded up the river, the small steamer sounding 200 yards a head of the *Spiteful*.

The force was commanded by the commander-in-chief in person. Capt. Johnston of *Agincourt* commanded the whole of the landing forces, assisted by commander Egerton of *Hazard*. The gun boats by capt. Mundy, of *Iris*, assisted by lieutenant Patey of *Agincourt*. The field, rocket and mortar battery by lieut. Paynter of *Agincourt*, assisted by lieut. Heath of *Iris*. The marines by capt. Hawkins R. N.

As the force came up in sight of the lower forts, mounting in all 21 guns, the enemy were observed to take down their matting, hoisted their flag, and coolly awaited the rapid approach of the Steamers, and when within good range commenced firing. The *Phlegethon's* pivot gun and the field and rocket battery, immediately returned it with a rapid and well directed fire, assisted by the gun boats as they showed off and opened out in view of the forts. The enemy's fire was badly directed, and the shot, grape, &c. went in every direction but the true one; and the rapid closing of the *Spiteful* sent them flying from their guns in the utmost confusion. The gun boats were ordered to carry the forts, firing ceased on both sides, and so well and nimbly did the foe desert their standards that when the first invader was on the parapet he could only manage to have a long shot with a pistol at the last of the conquered. The forts above the town behaved better; as the *Phlegethon*

rounded the point and appeared in view they commenced firing, with great accuracy at 900 yards. The field battery and the guns of the *Phlegethon* returned it with success, and the rapid closing of the other vessels to take part in the action drove them, from their guns, with a loss on the British side on board the *Phlegethon* of 2 killed and 8 wounded; several shot struck the steamer and filled her fore compartment, the water on both sides of her was ploughed up in every direction, and the commander deserves great credit for the able manner he handled her under fire.

The British remained undisputed masters of the forts, batteries and guns 49 in all; 28 large brass ones go to England to be placed at the disposition of H. M. government. The enemy's dead were carried away before the seamen and marines took possession.

Humbled by defeat, powerless through desertion, a fugitive from his capital and people, "Omar Ali Saffadeen," attended by a few of his nobles, took refuge from the British forces in the impenetrable jungle of the interior,—nor did he stay his wretched flight till a hundred miles, and dense forests were placed between him and his persevering foe,—who without correct intelligence, ignorant of the country, and trusting to doubtful guides, fondly believed that a march and a day would surprise and capture the royal deserter. It was determined by the admiral without loss of time to follow up the tide of success, and the next day a marching column of 400 men, commanded by captain Mundy, having under his orders, lieutenants Newland, Matthews, Patey, Heath, Norcock, Morgan, captain Hawkins R. M., lieutenants Alexander and Mansell R. M. started with the intention of securing Tuan pangeran Hassim, (the adopted son of the sultan,) first,—and by a forced march afterwards suddenly to appear before the sultan's house ere he had timely notice of their intention,—but the guides willing enough to surrender to the English the persons of their nobles, were not sufficiently base to betray their sovereign,—money nor threats, present advantages or future prospects had not yet to the unlettered savage, taught him the terrible crime of foul treason to his country and treachery to a fallen king;—the main object of the expedition therefore failed, but with energy and zeal the column moved upon the points supposed to harbour the enemy, burnt the suppositious residences of royalty, captured six brass guns, and after four days marching in heavy rain through plains covered as far as the eye could reach with water, and through jungle so thick as to afford an effectual screen from pursuit, returned to the steamers having displayed throughout the march a steady discipline sufficient to merit the approbation in orders of sir Thomas Cochran. The admiral having dispatched this column of pursuit, received information upon good authority that another noble, hadji Saman, was secreted up one of the creeks 12 miles distant with his followers and could easily be secured,—he instantly despatched lieutenant Paynter and Mr Cresswell, with 20 men and 150 Malays in their war canoes to bring him in a prisoner,—and so correct did he deem the information that a seizure of the person, and not a death wound, was to have been the destiny of hadji Saman,—but intelli-

gence was communicated to the refugee, and before the first boat had started upon the scent he had abandoned the river with his followers and put miles and mountains between him and his pursuers;—to burn his houses &c., and destroy his plantations was the only resource left to gratify disappointment, and repay the annoyance of an unsuccessful chase;—however his hiding place was revealed by a peasant under the threat of death, and the next morning Pemmormein (the principal chief in Borneo) had his canoes in chase, —and it is to be hoped that driven from creek to creek, and deserted by his attendants, this bold and reckless warrior may meet the death he has so cruelly awarded to the English party in Borneo.

In the mean time, through the agency of Mr Brooke, and the interested attachment of the native chiefs, the admiral published a proclamation, calling the towns people to resume their occupations and inhabit their houses, promising them protection and security from all injury,—so ably did he conduct this policy, that cunning and suspicious as the Malay is in character, crowds came pouring into the town daily, and seven days had not elapsed, ere the English stranger saw trusting to his faith and dependant upon his power no less a multitude than twelve thousand people, relying on the word of their conquerors more securely than on that of their native rulers. How forcibly ought this fact to strike a civilized people. We came as enemies to their sovereign determined to revenge a cruel and unmanly massacre,—we defeated them in fair and honorable fight,—we humbled their proudest chieftains and took military possession of their capital,—but blood once arrested and all honorable exertions for destruction ceasing to exist, we became the willing supporters of the people, neither ravaging their villages, burning their crops or maltreating one individual—we had ceased to be foes, and claimed them as allies, and the captives were dismissed, if not with presents, certainly without injury. What a lesson for all Europeans, and of what deep import upon all our transactions would a continuation of such humane conduct have upon mutual intercourse with untutored men. The proudest moments of the commander-in-chief must have been when he denounced outrage, and prohibited a single act of injustice to be committed upon a fallen foe.

Unable as the admiral was to communicate direct with the sultan, yet the serious inconveniencies attending a total absence of all government, forced him to accelerate the great object of his policy by an appeal to the well disposed of the nobles, and aware that the ruler over the country united in his person the twofold character of sovereign and priest, and that the people had a rooted conviction of the propriety of absolute submission to the will of the reigning despot, he wisely forbore to insist on Omars abdication, but strenuously exerted himself to overshadow his temporal dominion by a complete and total change in the administration of his government. Summoning to a conference the pangerans of the British party on the deck of the *Spiteful*, he explained to them his wishes—placed their affairs before them in a clear and forcible light, urged them to rise and be the leaders of their countrymen in the paths of peace, and to resist as ruinous to their national prosperity

the horrible trade of slavery and piracy, and called upon them boldly to denounce in their public conferences, and treat as rebels and traitors, the vicious ruffians who from henceforth upheld it. He promised them British protection and naval assistance in carrying out the object of his mission, but he told them also in language too clear to be misinterpreted by the designing, his determination to resist to the uttermost any infraction of the treaty, and threatened to carry fire and sword into the heart of the empire if their solemn declarations only shielded the infamy of a national falsehood. They answered him with feeling, and let us trust with good faith, promised that though they could not as good subjects déthrone "Omar Ali," yet they would sacrifice their lives ere they would allow the sultan to disgrace the nation by violating its honorable engagements, and called upon Pemmormein to assume with their full concurrence the reins of government, requesting him to call to his assistance any of the assembled leaders. Pemmormein accepted with modesty the honorable burthen of command, named pangeeran Bahar his second in rank and promised to forward ere night fall a full account of the debate to "Omar Ali," and in the confidence of possessing power assured the admiral that the sultan would readily yield a willing tribute to the successful enterprise of the British, by bowing implicitly to their reasonable demands.

The assembly shortly afterwards broke up, a proclamation was issued to the inhabitants stating in general terms the policy to be pursued, and a letter was forwarded to the hiding place of the sovereign at Sarakee, acquainting him with the course of events and calling upon him to resume his sway, but explaining to him in express terms that the measures of his reign must be guided by the clauses of the treaty. The sultan has since the squadron left agreed to the terms and is in quiet possession of his throne, supported by the British party.

The first act of Pemmormein's ministry was to bring to trial and death, three of the captured leaders who commanded the forts that fired upon the English; they were creased over the grave of the murdered Buddrudeen whose assassination they had been instrumental in accomplishing.

Interfering so seriously in the national councils as we have done, sound prudence demands that England should assist the efforts of the Bornean kingdom in her march of improvement, and as she has destroyed by force her powers of committing evil, heal by a generous interest in her welfare the divisions of her rulers, and if the minister only pursues with honesty and firmness the policy so clearly laid down for him, Europe may yet acknowledge the northern portion of Borneo entitled to an importance, and assuming a position, that half a century earlier would have been deemed impossible.

Every thing having been arranged between the admiral and the government, to the satisfaction of both parties the *Spiteful* and *Phlegethon* steamed down the river and joined the squadron off Moorria Point on the 22nd, and the fleet stood to sea at daylight on the 23rd of July for Maluda Bay, leaving the *Hazard* off the Bruni river

ART. III. *Government of Borneo and its Dependencies, a proclamation by the governor-general of Netherlands India, published at Buitenzorg February 28. h 1846.*

[Extended notices of Borneo may be found in our former numbers: see, Vol. IV. pp. 498,508; Vol. V. pp. 231,235; Vol. VI. pp. 99,305,319; Vol. VII. pp. 121 and 177,193; Vol. VIII. pp. 283,310; Vol. IX. p. 424; and Vol. XII. pp. 169,188. We need not repeat aught of these notices. One thing is now certain, the British government is beginning to appreciate the advantages of having a commanding influence in Borneo, and is shaping its policy accordingly, as the foregoing article will show. It is equally certain that the Dutch government will do its best to oppose English influence and extend its own—as the following proclamation will show.]

*Proclamation*

BY THE MINISTER OF STATE, GOVERNOR-GENERAL OF NETHERLANDS INDIA.

Considering that the exertions employed for more than 25 years, to raise the native population of Borneo from the neglected state in which they live, and finally suppress the piracies, have not proved sufficiently successful; chiefly for the reason that there was no combination, and because these exertions were more determinately limited to the coast where the Netherlands functionaries reside, and where their endeavors at many times are impeded by contradictory interests:

Taking into consideration that to stimulate industry and to extend civilization, the removal of impediments to trade and the establishment of free-ports has already been tried without success; and that in consequence of this it has been deemed advisable by maintaining, and, if required enlarging these liberal regulations, to unite the now existing but separated and independently acting Netherlands authorities, into one systematic co-operation through means of a central government, which, once established in the interior, shall be able to put itself in immediate connection with the natives of the country, whose protection, moral and religious civilization will be the aim of the proposed measures:

Considering that the mission sent lately to Borneo, has diffused more light about a system of government, industry and commerce, by which the resources which this island offers, may be brought to be more and more serviceable to the general interest:

Considering that the general knowledge of the geographical and political concerns of Borneo, obtained by means of the said mission, offers an occasion to effectually fix a description of the territorial division of the island; which will strictly prevent any uncertainty concerning the judicial territory, to which the inhabitants of Borneo belong, and which will also serve as a rule for the tribunals and authorities:—without however intending to diminish or to restrict in any way by this description of the establishment of frontiers, the pretensions which the Netherlands may be able to establish to any lands or districts, not mentioned in this description:

Heard the Council of India: Is found good and ordained: 1. To order, that the now independently existing divisions, over which Dutch authorities are placed on the south and east coast, also on the west coast of Borneo with all their internal and other dependencies, shall henceforward be included in one central government of Borneo and Dependencies. 2. To nominate governor of Borneo A. L. Weddik now inspecting commissioner of that island and of Rhio and Linga, with the determination that he shall establish himself at a central place in the interior to be afterwards fixed and that his

sphere of operations will be determined by instructions to be further settled. To write to the functionaries now exercising authority in Borneo, to remain in exercise of their authority on the present footing over the interior and coasts falling under their division, till further orders shall have been given, with the understanding, that they will follow and obey the orders of the governor of Borneo now appointed. 3. To order, that the following territorial division, and descriptions of the Districts of Borneo, which are subjected to the Netherlands sovereignty, shall serve as a guide for the measures of the Dutch authorities established on that island.

1. The *west* coast of Borneo consists in the Assistant Residencies of Sambas and Pontianak.

The division of Sambas contains the coast territories from Tanjong Datoe, to the mouth of the Soengei Doerie. Under it belong the following islands, viz: Poeloe Bahroe, Lomboekoetan, Penatah besar and ketjil, Kabong, Saloewar, Landias, Pika. Pontianak, Kambang, Toewah, Gading with Palo.

Further in the interior, from the top of the mountain Pangie, being the high country of Tanjong Datoe, over the tops of the chain of mountains Koe-wai, and the mountains Djangoei, Raja and Goebang to the mountain Bajung also called Baratjeh and Soenjang.

Further, from the hill Bajang to the Sebahoe and to the mountain Pandan, to the Sebakkal and the Sempoeeroe, and from Paoedjan, along the left bank of the Soengei Doerie to the sea.

Under the government of Sambas belongs only the territory of that name.

The division of Pontianak contains the coast territory to commence from the mouth of the Soengei Doerie, towards the south, to the hill Penampoengang (on the south coast) and from thence right to the sea, which mountain forms the frontier, between Matam and Kottawaringin. Under it belong the following islands, viz:—Poelo Setienjang, Damer, Penemboengon, Temadjoe, Datoe, Koembang, Malang Matakiet. Nanas, Antoe, Massa tiega, Karimata, Togong, Perangien Togong Krawang, Seinoer, Gemah, Aijer, Oebang, Pappan (four islands) Maladang, (three islands), Mentiegie, Lajak, Bazar and Ketjil, Pandan Besar and Ketjil, Lessing' Grissek, Bantangoer, Genting, Bessie, Boerong (two islands), Auwer (two islands), Aroh laut and darat, Seroetoe, Bilian, Boessong, Goenoeng, Genteng, Sorong gading, Boeloe (two islands), Boelat Kebajang, Kerra, Lintang, Bakkon besar and ketjil, Karimata toewah, Boewan, Nibon, Sokot Oeloi, Meiapias (four islands), Boeleh, Genting, Sirin, Penambangan, Troessan Habjie, Leman (four islands), Pelintoean, Salanama, Datoe, Djoanta, Katoeng, Penjam, Niboeng, Lalang, Agoen Pisang, Sambadien laut and darat, Tjampedak laut and darat, Tjibek, Tjambedak-luid, Laggier, Pananggon, Tjoetkoes, Toekang mangkoedan, Sawie, Djamboh, Koetjing, Nanas, Loekoetkerra, Djerat, Langan, Bauwat, Geilang, Penamboen, Mangkob and Batoe titie,

Further the frontier with Sambas, as above mentioned, from the mouth of the Soengei Doerie to the mountain Bayang.

Further on, the frontier of the vassal and allied states along the *Kapoeas* with the Broenai states, with some exceptions to be afterwards shown, and under reservation of the high government right of the state to the parts not occupi-

ed, is provisionally considered to go, from the mountain Bayang over the tops of the mountains, from which, in the north, rise the rivers, which pour themselves out on the Broenai coast, and from which at the same time the rivers arise which fall into the Kapoeas:

Further, over the chain of mountains Batoe Lœpart and over the chain of mountains, from which the left branch of the Kapoeas and the waters flowing into it arise;—further in an east and north-east direction to the height of the principal chain of hills, dividing the waters which form the interior frontier of Berou, where it is cut by the parrallel of  $3^{\circ} 20'$  North latitude.

The realm of Pontianak, with the exception of detailed directions afterwards to be given, is further limited by the chain of mountains, which form the interior frontier of Berou;—and on the south by the chain of mountains of Anga Anga, where it unites itself with the chain known under the name of Kentinting (Madei or Punam) from which chain on the north the waters originate, which pour themselves out in the Kapoeas, and on the south, those waters which pour themselves out on the south coast of Borneo;—afterwards over the before named chain of mountains going in the direction of south west, and west by south west to the mountain Pabaringan badakh, towards the mountain Batoe Hadjie, the Penampoengan, and from thence to the coast in a straight line.

Under the realm of Pontianak are included the districts—Pontianak, Mampawa, Landakh, Koeboe, Simpang, Soekadana, Matam, Tajan, Meliouw, Sangouw, Sekadouw, Sintang, Melawie, Sepapoe, Blitang, Sotot, Salimbauw, Piassa, Jongkong, Boenoet, Malor, Taman, Ketan, Poenan. And a certain number of nomade races of Dyaks, who reside in the above described territory.

Among the realms or districts here above mentioned, Sambas, Mampawa, Pontianak, Landak, Koeboe, Simpang, Soekadana and Matam belong directly to the Netherlands;—the remaining ones belong to it indirectly.

Until the organisation of the east coast shall have taken place, the states and countries situated in it, will remain combined with the south coast, and this division will contain the south and east coast, which also consists of the coast territories from the west of the river Kottawaringin (as fixed above by Pontianak east, north east, and northwards to the campong Atas, making the frontier of the realm Boelangan to Bercu, with the country of Tidoen; and situated nearly in  $3^{\circ} 20'$  north latitude.

The following islands belong to it viz: Poeloe Damar, Datoe, Laut and dependencies, Laut little, the Moressen, the Dwaalder, Nangka and the islands on the coast, Meang, Mataka, Bilang bilangan, Bali koekoep, Maniboera, Panjang, Derawan, Roba, Samana, Taha, Kakabang, and Maratoewa.

In the interior, as shown in the division Pontianak, from the union of the chain of mountains Anga Anga and Kentinting to the west and west by southwest to the frontier of the state of Kottawaringin.

In this territory is situated the realm of Banjarmasin, an independent state, a very near ally and subjected to the Netherland jurisdiction as far as concerns foreign Asiatics and Europeans,—Its frontiers are as follow. Along the northern bank of the Kween, crossing the river Martapoere along the Soengei

Mesa, the source of the Soenger Cahroe and Loembakh; from thence along Tambak Linick towards Liang-angan, and along the right bank of the Merfoea, to the mountain Pematou, over the tops of the chain of mountains separating the waters towards the mountain Langopan, and from thence towards the Loeang (all belonging to the chain of mountain Meratoes: from the Loeang along the source of the Soengeis Sentalan, Ajoen, and Najoen, and the Soengeis Nappo, Sibang and Pakkon to the place called Nanjon and from there straight over towards the Kwalla Mengkatip.

From straight over the Kwalla Mengkatip along the eastern bank of the river of Banjermassin to the Tjeroejoe on the Kween, and progressively along the northern bank of the Kween, as is above-mentioned.

Under the division of *south* and *east* coast are comprehended the states of—Berou, consisting of—Boelongan, Goenong, Teboer and Tandjong, Koetei, Passir, Tanah boemboe, to which belong Bangkalaan Tjngal, Meneengoel, Tjantong, Sampnahan, Poentoer laut, Batoe litjin, Koessan, Pagatan, and Sanbanban, Mendavie, Sampit, Pemboeng and Kottawaringin.

The division of *south* and *east* coast contains, amongst other the government districts, Tanah Laut, Doessoen, oeloe and iller, Bekimpei, Poeloe Peitak (little Dajak) Kahajang (great D jak) and Kapoegas.

And all the territories dependencies of these, also inhabited by some races of Dajaks, of which a more detailed description will afterwards be given.

Among the states named above the following belong directly to the Netherlands government Berou, Tanah boemboe, Tansh laut, the Doessons, the great and little Dajak and Kapoegas, Mendawei, Sampit, Pemboeng and Kottawaringin. The remaining ones resort indirectly.

Finally. All the authorities and functionaries in Borneo are ordered, under their responsibility to be careful, that the supreme governments rights of the state in the Lands and Districts, within the circumference herein stated, shall be honoured, and that the records, contracts and treaties, upon which these rights are based, are watched and followed.

Agreeably to the said Register, The General Secretary,  
C. VISSCHER.

NOTE. *The foregoing proclamation we have copied from the Singapore Free Press, April 16 1846.*

ART. IV *Roman Catholic Mission in Corea: Letter of M. Ferreal, bishop &c.. and apostolic vicar of Corea, to the Directors of the Seminary of Missions Etrangères. From An. de le Prop. de la Foi. Dated Conte de Karlouskout, Mongolia, March 5th 1843. Translated by A. P.*

THE two letters which I had the honor to write to you, the one from Siwán, the other from the place where I happened to be each day, would inform you that I left Macao about the beginning of the year 1840, and that I arrived at the frontiers of Corea about the close

of the same year. Finding that all communication with the interior was interrupted; and that reports of a very bloody persecution were circulated, I requested, of the first Christians I met, aid until the time it might please God to permit me to enter to the mission to which I had been sent; but the faithful, under the influence of fear, almost all refused me. I knocked at many doors and only obtained for answer, to continue my journey. The greater part of all these neophytes continue disohedient to the authority of the bishop. May the Father of mercies deign to enlighten their blind eyes, and to touch their obdurate hearts! This is all the evil I wish to them in return for their ill will. At this time bishop Verroles had not yet reached his vicariate.

Repulsed from every part of Liáutung, I sought refuge in Mongolia, ninety leagues north of Moukden, the capital of the ancient states of the Man-chu Tartar family, now upon the imperial throne of China. Here the faithful being less fearful have given me the hospitality that I requested. In the midst of these I have for two years waited for letters from our dear associates in Corea, when lately the afflictive intelligence has arrived which confirms our worst fears. The head of our venerable brothers in the faith having fallen under the sword of persecution—the butcherers ceased to immolate the Christians. These began to recover little by little; and after some time, having laid aside their panic, they despatched a messenger to the frontier who died on the journey. The next year they despatched a second, who had not the fortune to meet the Chinese messenger. At length, in December 1842, by the leave of Providence, one of our two Corean disciples sent to Pieu-men recognised his countrymen, the bearer of the disastrous intelligence from the mission. This explained, Messieurs and dear Brethren, the cause of the uninterrupted silence, during three years, from Corea. If the triumph of the pastor is good, the state of the flock is truly sad and deplorable. What rubbish! What ruins! How many families reduced to the last misery! How many orphans have not where to repose their head! Alas! why is it necessary that in this evil country the combats and triumphs of so many champions should always be accompanied with the shameful defection of so many apostates!

This, then, is the news from the poor and desolate church of Corea, deprived of her pastor, turning her eyes bathed in tears towards Europe, whence ought to come salvation, stretching her arms out to obtain new guides who might guide their feet in traversing this valley

of darkness and misery. A consideration of the dealings of God, who habitually tries this church with the pressure of affliction, will afford ground to adore his impenetrable judgments, and his paternal providence, which presided over its establishment and watched over its preservation, in the midst of obstacles which threatened to destroy it, and furnish reasons to bless his mercy.

About half a century since, Corea did not contain a single Christian, in the whole extent of its eight provinces. Whether or not the gospel penetrated to the peninsula in the train of the Christian armies of the proud and cruel *Tai-ko-same* — there does not remain a single vestige prior to 1790. It is related that at that time a man of an upright spirit and simple heart, who guided by the light of reason unclouded by passion, conceived that there must be a doctrine superior to any offered by any of the sects of his country. It happened that this man followed the legation sent by the king of Corea twice a year to the emperor of China. At Peking, it happened that one of the Christians in conversion explained to him the doctrines of our holy religion. The uprightness of his heart and especially divine grace determined him without difficulty to embrace a doctrine so conformed to the light of reason: he took with him some religious books and returned to his own country.

At this time my lord de Gouvea, of illustrious memory, occupied the see of the capital. The Corean neophyte, all joyous at the blessing he had received from heaven, hastened to make it known to his fellow-citizens, he began to preach and soon he formed around himself a little knot of disciples of the gospel, and in two or three years he numbered some from all classes.

Francis Li, for this was the name of the neophyte, returned to Peking to give to the bishop, an account of the success of his mission. Bishop Gouvea sent to the succor of this new church a Chinese priest, M. Chan with his fellow-disciple M. No, almost an octogenarian—who had lived hitherto in Liautung. This was in 1794; for four years they were employed in the study of the language and three years instructing the old Christians and in making new ones. The Corean government have always had a hatred to foreigners, and take the greatest care to keep them from their inhospitable shores. The mortal enemy of all good, who saw with rage his empire falling into decay, wished to smother this new-born church in its cradle. He sought to improve a political event suitable to second his fatal designs. In 1801, he possessed some Judas to inform the govern-

ment that a Chinese had clandestinely entered Corea and that here he propagated a sect proscribed in his own country. The officers were immediately sent in pursuit of him. In vain two zealous Christians shaved their heads *a la façon Chinoise* and personated them, the one acting the stranger and the other as his domestic; the veritable stranger M. Chau was taken. They pierced both his ears with two arrows by which they suspended him; afterwards, when they had despoiled him of his garments, the soldiers who surrounded him each being armed with a knife—cut him to pieces. After this martyr had expired, it was about thirty years before the Corean church received any other succor.

There then arose a violent persecution. Francis Lí had the inappreciable happiness to cement with his blood the Christian edifice of which he had laid the first stone. All the faithful who commanded any distinction in the state were either martyred or driven into exile; those of the lower classes were scattered. They supposed that sect, which they called the accursed, was annihilated; but the precious germ of the gospel seed always remained; it arose fructified by the blood of the martyrs and began to bear fruit. Notwithstanding the local persecutions, the faithful were preserved, and enlarged their numbers in secret and silence each returning year.

The things continued thus in Corea till 1834, when a second Chinese priest entered the country, followed two years afterwards by our dear associates. Thanks to the divine mercy, that a little respite was granted to this church rendered so interesting by misfortunes, in which to respire and to gather new forces; but the furious winds have arisen anew to assail this frail boat in the midst of the waves. Mary! the star of the sea guide it! Preserve it from shipwreck! *Iter para tutum!*

Thus, Messieurs, there is character wanting to the Corean mission which in this lower world marks the happy family of a persecuted, despised and crucified God! the Lord appearing to meet the hope expressed by my lord de Capse when dying, viz: to see his people soon range themselves under the law of the gospel. The blood of so many martyrs will not flow in vain; it will be from this new earth as it has been from our old Europe, the seed of new believers. Is it not of the divine goodness of our heavenly Father, touched by the cry of orphans, by the prayers of our venerable martyrs bowing before the throne of his glory, by the wishes of the fervent associates for the propagation of the Faith who were not satisfied with assisting them

from distant places,— is it not this which has availed to send forth amidst dangers of all kinds two missionaries to their aid? Soon disguised as poor wood-cutters, we will pass over the ridge covered with trees, this so notable a barrier of the first Corean custom-house! We go to console this desolated people, to dry up their tears, to dress their yet bleeding wounds, and to repair, as far as possible, the innumerable evils of the persecution. We will follow them into the thickest of the forest upon the tops of the mountains. We will penetrate into the burying to be present with the dying, we will share of his bread of affliction. We will be fathers to the orphans, we will pour into the hands of the indigent the charitable offerings of our brethren in Europe, together with the spiritual blessings of which the divine love has made us the repositories; and if the shedding of our blood is necessary for their salvation, God grant us courage to bow our heads under the axe of the executioner.

I do not think that the world, with all its riches and pleasures, can offer to our partisans a situation so charming as that to which we aspire. Here are two poor missionaries, separated by four or five thousand leagues from their country, their parents, their friends, without human aid, without protectors, almost without a resting-place in the midst of a people of strange language and customs, proscribed by the laws, hunted down as wild beasts, nothing spread around us but penalties, and nothing before us but the prospect of a cruel death; it would appear that there was not in the world a more forlorn condition. But no! The Son of God, who became the Son of man, is the companion of our exile; we are full of joy in the midst of our tribulations, and we receive a hundred fold for those consolations of which we are deprived in quitting, for the love of God and of our persecuted brethren, the bosom of our families and the circle of our friends; although our days pass away with fatigue, as those of the mercenary do, yet the reward which attends their close makes them days of gladness. Oh! how foolish are the men of this world in that they will not seek wisdom in the foolishness of the cross.

Being a novice in the missions, it would have been a great happiness to me to have been the pupil of my lord de Capse, to have profited by the knowledge and the talents of this ancient apostle; but the Lord has deprived me of it: his holy will be done! Messieurs and dear associates, pray the Lord to aid my weakness, and to grant me the grace and courage necessary to bear the heavy load he has placed upon me.

I have the confidence to hope to see, before the end of this year, the gate, at which I knocked three years ago, open to me. The Christians have asked for new missionaries; they expressed this desire upon a strip of paper of which they had made the cord which bound the loins of the Corean courier. The strictness of the guard made these precautions necessary. M. Maistre has opportunely arrived upon the coast of Liántung. Probably this dear associate will be forced, as I myself have been, to make a long quarantine before being permitted to enter. We have our two Corean pupils with us; they are pursuing their course of theological study; may God make them the first fruits of a ministry for their nation.

Separated from my lord Verrolles by ten days journey, I have not as yet received episcopal ordination; but hope to receive it in the course of the coming spring. The life of the apostles is very precarious in this country; it is necessary for us to thrust our heads into the midst of dangers without any other shield than our confidence in God. Have a special care then, dear associates, that after us this mission does not fall again into a state of widowhood. Of the two bishops first sent to Corea, one died on the frontier, without ever being able to enter the country, the other's life was not continued longer than twenty months. What will be the fate of the third! Hereafter it may be said, that this is a country which devours the evangelical laborers. Here is to me the great advantage in the heritage of the cross. My position is not one that may be envied.

Remember me and the flock which is committed to me in the holy sacrifice.

Jean Joseph Ferreol, bishop elect of  
Belline, and apostolic vicar of Corea.

ART. V. *Local Correspondence, between H. B. M. consul Mr. Macgregor and British residents in Canton, regarding public Nuisances, etc.* From the local papers.

No. 1.

Canton, 30th June, 1846.

To F. C. MACGREGOR, Esq, H. M. Consul, Canton.

SIR,—We beg to address you on the subject of a grievance which many of us have individually brought to your notice on many occasions, but which continues unredressed: We mean the disgusting state of the gardens in front of the Foreign Factories and the thoroughfare between them; the only

space allotted to us for air and exercise. They are daily and nightly thronged by seamen from the country and other ships, by Chinese beggars exhibiting every loathsome disease, showmen, conjurers, and fortune-tellers, vendors of all sorts of things; and in addition, heaps of filth are flung there from the neighboring houses, polluting the air and rendering access to the river for ladies and ourselves almost impracticable.

We beg to represent to you, that these nuisances have been formally denounced by the Chinese authorities, particularly in an edict, 12th July, 1844; but the persons we suppose appointed to see these edicts acted upon are quite regardless of them.

You must see, Sir, that such a state of things, if suffered to continue, must inevitably lead to personal collision between ourselves and the offenders and other serious inconveniences; and therefore we respectfully request that you will, with as little delay as possible, take such steps as you deem expedient to correct the evils of which we complain, so detrimental to the health and comfort of the community.—We remain, Sir, your obedient servants,

[Signed] C. S. COMPTON. R. J. GILMAN. A. WILKINSON. &c., &c., &c.  
No. 2.

British Consulate, Canton, July 3d, 1846.

GENTLEMEN,—I have received your representation, dated the 30th ultimo. In the first place I must observe, that I have no recollection of many of you having, as alleged, individually brought to my notice, on many occasions, the grievances of which you complain. Only once, when I was present at a meeting on the church question, can I call to mind having been addressed on the subject; and my reply then was that on a proper official representation being addressed to me, I would do what I could to obtain redress. Until the present time, however, no such representation has been received by me. From the letter now before me, it would appear that the gardens and thoroughfares between them are daily and nightly thronged, by Chinese beggars, showmen, &c., &c., and that the heaps of filth are thrown there from the neighboring houses, so as to render access to the river almost impracticable.

As far I can perceive, or learn, all such Chinese itinerants are excluded from the gardens and the avenues *in front* of them, in accordance with the 4th article of the regulations promulgated by the Chinese authorities on the 29th September 1844, besides which gate-keepers are placed at the entrances to the hongs to keep them out: consequently I cannot but consider your statement of these particulars as susceptible of considerable mitigation.

As regards the sailors from your ships I do not see how they can, for the present, be prevented from crossing the garden in going to and from the garden; but I will take the subject into immediate consideration and shall be happy to receive any suggestions that may present a feasible remedy for the annoyance.

Until the buildings in course of erection are completed some inconvenience and impediment must be tolerated in their vicinity, but so soon as they shall

be completed I will endeavour to obtain from the local authorities the establishment of an efficient police force on the spot, for the constant maintenance of order and cleanliness. You are aware that I have for this purpose applied for, and obtained, on several occasions, assistance from the magistrates, though it must be admitted that their injunctions have only been temporarily obeyed.

Touching the concluding paragraph of your letter, it may be proper to remark, besides the personal risk and inconvenience that would result from a collision with the natives, considerable loss of property might be involved, and that the Chinese government could not be answerable for the indemnification of losses occasioned by an outbreak of a lawless and unmanageable rabble, if provoked to disorder by acts of violence originating among ourselves. I fully rely on your prudence and discretion to avert such a catastrophe, and remain,—Gentlemen, your obedient servant,

[Signed] FRANCIS C. MACGREGOR.

TO CHARLES SPENCER COMPTON, Esq. ALFRED WILKINSON Esq. R. J. GILMAN, Esq., and others.

No. 3.

Canton, 3d July, 1846.

TO F. C. MACGREGOR, Esq., *H. B. M., Consul,* Canton.

SIR,—We beg to acknowledge receipt of your letter of this date in reply to ours of the 30th ult. We regret you do not recollect the circumstance of our having made a complaint to you some time ago respecting the seamen of the ships being permitted to come to Canton in large numbers on liberty, as we were under the impression that you were in communication with Mr. Forbes on the subject, with a view to the allotment of a piece of ground for them to land at and cook their meals, &c., and in the expectation that such an arrangement would be made for our comfort, we waited until the present time without repeating our complaint.

As regards the paragraph in your letter, relating to the avenues and thoroughfares between our factories, in which you say you cannot but consider "our statement of those particulars *as susceptible of considerable mitigation,*" we respectfully submit that the information on which that opinion is founded is incorrect, as the fact will prove, if you will condescend to visit the place personally. Chinese itinerants are mostly excluded from the garden by our own personal interference; but they pass and repass in front of the factories where there are gate-keepers who do not prevent them; and the thoroughfares between the above factories, and those on the westward, are crowded at all times with persons of the class we have mentioned and are in a filthy and disgusting state.

We are not able to refer to the article of the regulations to which you allude, but we take the liberty to refer you to a proclamation issued on the 12th July, 1844, of which we beg to enclose a copy, and we believe the

treaty existing between H. B. M. government and the Chinese extends to the subjects of H. Majesty all advantages granted to those of other nations, and by the 4th article of this proclamation you will observe that the *spaces between* the factories are alluded to as well as those *in front* of them.

We shall be happy to elect a committee from our number to wait upon you on the subject if it be agreeable to you and will name a time to receive them, otherwise we shall be obliged if you will have pointed out to us the "*Clever and able military officer,*" alluded to in the 8th article of the accompanying proclamation, and we will call upon him to do his duty or we will report him.—We have the honor to be, Sir, your most obedt: servants,

[Signed] C. S. COMPTON. A. WILKINSON. R. J. GILMAN. &c., &c., &c.  
No. 4.

British Consulate, Canton, July 17th, 1846.

GENTLEMEN,—Your communication of the 3d instant, was duly received and has been attentively considered. I have to express my acknowledgment for the copy of regulations therein enclosed, from which it is quite evident that the *sides* as well as the *fronts* of the factories should be kept clean and clear of the idlers and itinerants complained of, and I shall make early application to the authorities in accordance therewith. I must acknowledge, at the same time, that a clerical error, in copying the translation of the regulations, from which I quoted in my former letter, led to the mistake as to the *front* only and not the *two sides* being included in the 4th article thereof.

On the subject of the Lascars and others from the shipping, I hope soon to concert some definitive plan with, Mr Forbes, (now that he has returned to Canton,) by which you may be relieved from the annoyance they cause you. A committee of your number, however, could not expedite or facilitate the arrangement: and with regard to your request to be introduced to the military officer appointed to carry the injunctions of the civil authorities into effect, I am sorry that it is out of my power to comply, as any interference with or supervision of his duties by others than officers of his own government would not be allowed nor communications to them received from others than those appointed by the respective governments for the purpose.—I am, Sirs, your obedient servant,

(Signed) FRANCIS C. MACGREGOR.

To C. S. COMPTON, Esq. A. WILKINSON, Esq. R. J. GILMAN, Esq. and others.

No. 5.

Canton, 9th July, 1846.

To F. C. MACGREGOR Esq., H. B. M. Consul. &c., &c., &c.

SIR.—The accompanying letter which we have the honor of transmitting to you was drafted some time since, but was not sent in by reason of the absence from this place of some members of our community. It was yesterday in course of signature when the fatal events of last evening and the danger

in which at the present moment we stand shew how strongly the necessity is for such measures as are proposed.

We would not press upon you troublesome matter of detail, but we earnestly recommend the matter to your consideration, and beg of you to give effect to our suggestions, should you approve of them, at the earliest possible moment. We have the honor to be, Sir, Your most obedient humble servants. [Signed] A. CAMPBELL, D. JARDINE &c., &c., &c.

No. 6.

Canton, July 8th 1846.

To FRANCIS COLEMAN MACGREGOR, Esq., &c., &c., &c.

Sir,—On a recent occasion some of our number had the honor of bringing under your consideration various improvements in the vicinity of the factories which were considered necessary not only to the comfort but the safety of the foreign resident; and as the attempt to make a private arrangement with the Nanhai, or other competent authority, (which you then sanctioned) has been found impracticable, in consequence of the present magistrate having only recently been appointed to his office, and being a stranger to those of our Chinese friends through whom we expected to communicate with him, we beg leave to bring the subject to your attention in an official manner, and to request your mediation for obtaining an object so desirable and necessary.

On the west side of the public garden and facing Old China street is a piece of vacant ground which has hitherto been made a receptacle for the refuse filth of the neighboring street, and a stand for pedlars, quacks, barbers, and stallmen of every description, who during the day collect such a crowd of rabble Chinese as to render access to the factory-gate exceedingly disagreeable and difficult, to say nothing of the unhealthy effect which must be produced by the accumulation of decomposing animal and vegetable matter. It is also understood that this piece of ground is being paved by the inhabitants of Old China Street with the intention of appropriating the space for a fish-market, which they wish to remove from the north end of the street where it is now held. This or the uses to which the ground has been hitherto applied are distinctly provided against in a recent agreement between the Chinese authorities and the representative of the United States of America, of which you no doubt possess a copy, and as British subjects are in terms of the treaty entitled to equal privileges, we are placed in a position to insist on the removal, and future prevention of, the nuisances above mentioned.

To accomplish this will require either the constant interference of an efficient police, or that the vacant ground be enclosed with a wall or a good high railing, and when we consider the professed want of authority of the mandarins in controlling the populace and the great danger which must arise in the case of a fire breaking out within the factories from the existence of such a gathering place for a mob, it becomes the more necessary to take some precautionary measures; and as the clearing of the ground may be assumed as a matter of right we do think they might readily accede to the

additional measure of railing in, as it involves no interference with private property and will at once free them from a considerable degree of responsibility by adding to the safety of the foreign community.

On the east side of the public garden a nearly similar nuisance exists in the space formed by the continuation of Hog lane, and for the removal of this, we would propose forming a paved passage close to the eastern wall of the public garden so as to confine the passage from the river to a width of about eight feet. This would not in the least interfere with the right of thoroughfare and would entirely prevent the gathering of a mob or any of the existing nuisances, which are the same as those on the west side already described.

A part of the space so acquired might be appointed to the crews of ship's boats, some provision for which it is absolutely necessary to make; and by throwing a bridge over the new passage and thus forming a private communication between the old and new factories, the gates opening into Hog lane might be kept closed, which would stop the existing thoroughfare to the Chinese and greatly increase the privacy and quiet of the foreign residences.

We beg to hand you herewith a sketch of the ground from which the nature of the contemplated improvements will be more clearly understood.\* To the expenses attending them, we of course wish no contribution from the Chinese, and we should also be prepared to make any reasonable compensation to those squatters who have built booths or sheds between the two gardens, as on the occasion referred to at the commencement of this letter you stated that the only objection raised by the local authorities to the enclosure of the waste ground in question, was a reluctance to subject them to the loss of money spent in the erection of the huts above mentioned.

We have now only to recommend the object of our memorial to your most favorable consideration and we feel sure that no effort on your part will be wanting to obtain a removal of the evils we complain of.—We remain respectfully, Sir, your most obedient humble servants,

[Signed] DAVID JARDINE. A. CAMEBELL.

No. 7.

British Consulate, Canton, July 10th, 1846.

GENTLEMEN,—I beg to acknowledge receipt of your letters of the 8th and 9th instant, together with a map illustrative of certain alterations you consider necessary to be made on the East and West sides of the Public Garden for the exclusion of the rabble, the prevention of the accumulation of filth, and the accommodation of Lascar sailors.

My time and attention being at present much occupied in consequence of the recent calamitous event at the factories, I am unable to do more than acknowledge receipt of your communication, and assure you that I will take the earliest opportunity of entering upon the subject with the Chinese authorities.—I am, Gentlemen, your obedient servant,

[Signed] FRANCIS C. MACGREGOR.

TO DAVID JARDINE, Esq. A. CAMPBELL, Esq. W. BLEKIN, Esq. and others.  
No. 8.

Canton, July 10th, 1846.

TO FRANCIS COLEMAN MACGREGOR, Esq., *H. B. M. Consul*, Canton.

SIR,—The disturbances of the evening of the 8th instant, of which you were in part a spectator, it is unnecessary to relate. You are aware that for more than two hours a part of the foreign factories was besieged by a furious mob, who succeeded in battering in the walls of Mr Church's house, into which combustibles were thrown evidently with the intention of setting it on fire. In defence of our lives and property it became necessary to have recourse to fire-arms and many Chinese were killed and wounded. But for these vigorous measures it is highly probable that our factories would have been pillaged and burnt, for during all these melancholy events the Chinese officers either neglected to appear, or if they came at all it was with so contemptible a force as to be instantly driven back by the populace. Information of the tumult was conveyed to you before 7 o'clock, and we are aware that an immediate communication was addressed by you to the Chinese government, but it was not till nearly 10 o'clock that an efficient force arrived. We doubt not that the culpable dilatoriness of the Chinese authorities would be complained of by you, without any suggestion from us, but as we think more decided measures, than any which it can be hoped they will take, are imperatively necessary, we respectfully but most earnestly intreat you to recommend one of H. M. ships of war should be permanently stationed off the foreign factories, so as to afford us that *instant* protection which otherwise we must look for in vain.

This safeguard is extended to her majesty's subjects resident at the other ports opened by the treaty, for at Shanghai, Ningpo and Amoy, vessels of war are allowed to be close to the respective consulates, and at Fuhchau, as near as the river will admit. The trade of Canton, exceeding in extent that of all the other ports united, should not, we submit, receive less protection; and no aid can arrive from Hongkong, or even Whampoa, in time to meet dangers such as those we have just experienced.

We are quite aware, that in ordinary circumstances, foreigners look to the government of the country in which they reside for protection, but we take leave to remind you that by the treaty of peace, concluded by Sir Henry Pottinger, it is enjoined that the British government shall keep at each of the ports a vessel of war. We have further to observe, that it is declared in the proclamation of his excellency Sir J. F. Davis, dated 18th May last, that the population of Canton is not sufficiently under the control of the local government to admit of her majesty's subjects availing themselves of the right of entry to the city of Canton, conceded to them under the emperor's own hand.

Under these circumstances, and until the Chinese government can control

their own people and protect us, we have ventured to suggest a measure to which we urgently solicit your recommendation, and which appears to us the only one which will be effectual to prevent the recurrence of scenes so painful to our feelings, so prejudicial to our interests, and so foreign to our habits and pursuits.—We have the honor to be, Sir, your most obedient humble servants. &c, &c. &c. A. CAMPBELL, A. JARDINE.

No. 9.

British Consulate, Canton 15th July 1846.

Gentlemen,—I have received your letter of the 10th instant, and having attentively perused the whole, beg now to inform you that, in compliance with your request, I shall immediately lay the subject before her majesty's plenipotentiary and superintendent of trade, by whom it will be submitted to her majesty's government for their determination.—I have the honor to be, Gentlemen, Your obedient servant.

[Signed] FRANCIS C. MACGREGOR.

To A. CAMPBELL, Esq., D. JARDINE, Esq., C. S. COMPTON, Esq., and others.  
No. 10.

Canton, 14th July 1846.

To Captain TALBOT, of her majesty's Ship *Vestal*.

Sir,—As Chairman of a committee at a public meeting of British subjects held in Canton on 14th instant, in consequence of the recent disturbances, I am directed by the committee to hand you copy of a resolution passed at that meeting, and to express the opinion of the committee, that the present situation of affairs is such, as to render it highly expedient that immediate effect should be given to the wishes of the community.—I have the honor to be, Sir, your most obedient servant. [Signed] A. CAMPBELL.

COPY.

"1ST RESOLUTION, Proposed by A. Wilkinson, Esq. seconded by W. W. Dale, Esq.

"That it is the opinion of this meeting that it is absolutely necessary for the protection of life and property that one of her majesty's ships of war be permanently stationed off the Factories and that the letter now read, praying her majesty's consul to recommend the stationing such a vessel be adopted."

No. 11.

H. M. Ship *Vestal*,

14th July 1846, Blenheim Reach.

Sir,—I do myself the honor to acknowledge the receipt of your letter of this day's date enclosing the copy passed at a meeting lately held by British subjects in Canton in consequence of the recent disturbances. I have to request that you will assure the Gentlemen of my entire concurrence in the opinion expressed, and that I shall cordially advocate its adoption.—I am, Sir, your obedient servant.

[Signed] CHARLES TALBOT,  
Captain and senior officer in China.

To A. CAMPBELL, Esq., &c. &c. &c.

No. 12.

Canton, 15th July 1846.

To F. C. MACGREGOR, H. B. M. Consul, Canton.

DEAR SIR,—The enclosed copy of the two chops placarded on the walls by order of the Chinese authorities have just been sent to me, and I am informed they state, and particularly the chop marked by me No. 1, that the late disturbance had been occasioned by some Englishmen having gone out and shot three Chinamen, and that the guilty parties should be discovered and punished so soon as Kíying returned. They thus charge the death of the Chinamen to the *English*, without any allusion to *other* foreigners, and instead of explaining to the people that the *foreign community* only acted in their *own defence*, against an unruly mob bent upon the destruction of property and upon plunder, we are held up to them as the guilty parties, and as having killed and wounded Chinamen without even provocation. The deception thus practised upon the people, and the instilling into them such feelings of enmity against British subjects, must be productive of the worst consequences, and are no doubt the cause why at present some of our countrymen are treated in the back streets in an uncivil and rude manner. As Chairman of the committee I have considered it proper to bring the facts, alluded to, under your notice, and I feel assured that you will adopt such measures as the circumstances of the case may seem to you to require.—I remain respectfully, dear Sir, your most obedient servant.

A. CAMPBELL.

No. 13.

BRITISH CONSULATE, CANTON, 16th July, 1846.

DEAR SIR,—I have to acknowledge the receipt of your letter of yesterday containing two proclamations: These were already in my possession. I had fully noted their contents and tenor, and in my correspondence with the local authorities have taken due care to rectify any misconceptions they may have formed at the outset of the late unfortunate affair, from imperfect and various reports of it.—I remain, dear sir, your obedient servant,

F. C. MACGREGOR.

A. CAMPBELL. Esq., MESSRS DENT &amp; CO.

No. 14.

CANTON, 17th July, 1846.

F. C. MACGREGOR, Esq., H. B. M. Consul, Canton.

DEAR SIR,—I have the honor of acknowledging the receipt of your letter of yesterday, by which I am glad to learn that your attention had already been directed to the objectionable chop referred to in my previous communication.

The committee entertain the hope that your remonstrance with the Chinese authorities will have the effect of causing to be removed from the walls the present offensive chops and of their being replaced by others embracing a more correct statement of facts.—I have the honor to be, Sir, your most obedient servant,

A. CAMPBELL.

No. 16.

CANTON, 22<sup>d</sup> July, 1846.

TO THE RIGHT HON'BLE LORD ABERDEEN;

*H. B. M. Secretary of State for Foreign Affairs.*

We, the undersigned British subjects, have the honour of laying before your Lordship, certain documents connected with our position as residents in Canton, and especially we respectfully beg your Lordship's attention to a letter addressed to her majesty's consul at this place, soliciting his recommendation of there being permanently stationed here one of her majesty's ships of war.

Your Lordship will no doubt receive official accounts of the lamentable affray of the 8th instant. The safety of the foreign community was on that occasion purchased by the sacrifice of the lives of several of their assailants. We entreat your Lordship to believe that it is hopeless to look to the Chinese government for protection: it is always promised, but has never been afforded within reasonable time. The weakness of the local government is confessed in the correspondence with his excellency, her majesty's plenipotentiary, on the subject of the right of entry into the city of Canton; it is confirmed by their conduct on this occasion, when three hours elapsed before a force arrived sufficient to quell a street riot; and if further evidence be needed to establish the fact, we may point out to your Lordship the frequent occurrence of piratical attacks both in the outer waters and in the rivers. It has doubtless also been officially reported to your Lordship, that her majesty's vice consul was personally maltreated when proceeding in company with Chinese officials to point out the place where previously insult had been offered to him, and the consular agent at Whampoa was similarly treated when similarly accompanied.

We respectfully submit to your Lordship that the Chinese local government cannot control their own people or protect us, and we pray your Lordship to afford us that efficient aid which we have humbly taken leave to indicate.—We have the honour to be, my Lord, your Lordship's most obedient humble servants

JARDINE MATHESON &amp; Co., DENT &amp; Co. &amp;c., &amp;c., &amp;c.

No. 16:

CANTON, 30th July, 1846:

TO F. C. MACGREGOR, Esq. *H. B. M. Consul &c., &c.*

SIR,—Having reason to believe that the inimical feeling on the part of the Chinese against the foreign community is by no means abated; and that an opportunity is only wanting to induce them to vent their hostility, and to make a more formidable attack upon our lives and property than has yet occurred, may I respectfully ask if any measures have been adopted by H. M. government in this country for that protection which we hope we, as British subjects trading here with H. M. sanction and under consular jurisdiction and authority, have a right to expect? The testimony of those long and intimately acquainted with this country, as well as recent facts and occurrences, afford abundant evidence that the people no longer entertain that reverence for constituted authority which formerly tended to hold them in check; that a democratic spirit is rapidly gaining strength; and that the authorities in this place in particular, have now little power, and are obliged, in order to quiet the people, to have recourse to deception and subterfuge. Such being the present state of things, it is not likely that we shall be able very long to calculate upon the tardy and generally inefficient assistance now afforded us, and that it is more than probable, that acting again in your presence and with your sanction, we shall be called upon to defend ourselves, as on the late occasion, and in all probability with more fatal consequences.

You may not be aware, Sir, that only a few days ago an American gentleman, passing quietly in a Hong boat through a creek on the other side of the river, was furiously attacked by a mob of people for three-quarters of an hour; that blocks of granite were thrown down upon the top of his boat as they passed under the bridges, and that but for the strenuous efforts of their boatmen, who were nearly all severely injured on the occasion, and from the cir-

cumstance of the boat being roofed, their lives would probably have been sacrificed. This late occurrence, allow me to say, Sir, may serve, if such were necessary, to corroborate more fully what I have already brought forward, and shew more strongly, that we are in really surrounded by and at the mercy of an uncontrolled and ill-disposed populace. I am also informed that the mandarins in their present communications still adhere to the same objectionable policy, as that to which I took the liberty of directing your attention in my letter of the 15th inst, and fix upon the English as the only parties concerned in the late affray, notwithstanding the care you took, as mentioned in your letter of the 16th inst, to point out to the authorities that the foreign community on the late occasion acted together for mutual protection.

It is evident that the continuance of similar policy on the part of the Chinese towards us as that I have just alluded to must, if allowed, be injurious to British interests; and I am grieved to say, that notwithstanding our treaties, our proximity to Hongkong, and to a British military and naval force, we are now treated with greater disrespect and contempt than perhaps at any former period when trade existed, and that that system of encroachment so readily practised by the Chinese, has also rapidly been gaining ground. As Chairman of the committee, I have considered it right to endeavour to impress upon you that there exists even more necessity now than before for affording H. M. subjects and British property adequate protection; and it is not only the opinion of the whole community here, but I understand also of H. E. the lieutenant governor, and of the senior naval officer at Hongkong, and, if I am not greatly mistaken, of you, Sir, likewise,—that that protection can only be properly afforded to us by a vessel of war lying either off the factories or at Macao passage, able at all times to render immediate aid. The *Wolverine* now at Whampoa, and I understand placed at your disposal, cannot send us, as you are well aware, any assistance in a shorter time than 10 or 12 hours, and I therefore hope that you will see the necessity of placing her in a position more likely to be of service to H. M. subjects.

Whatever measures may be adopted, the British community will feel that they have not been wanting in representing to H. M. government in China the true state of feeling among the Chinese population, the precarious and unsatisfactory nature of their position as British merchants, and the serious inconveniences and losses likely to arise both to themselves and those at home from the want of adequate protection to British commerce.

May I request the favour of your communicating the contents of this letter to H. M. Government at home.—I have the honour to remain, Sir, your most obedient humble servant,

A. CAMPBELL,

Chairman of the Committee.

No. 17.

BRITISH CONSULATE, CANTON, 31st July 1846.

SIR,—I received your letter of yesterday's date, in which, after stating that you have reason to believe that an opportunity is only wanting to induce the Chinese to vent their hostility and to make a more formidable attack on the lives and property of the foreign community than has yet occurred, you enquire, as Chairman of a committee of British merchants, whether any measures have been adopted by her majesty's government in this country for the due protection of British subjects.

In a circular I addressed to British merchants on the 9th instant, I stated that "her majesty's government imperatively require that the Chinese authorities should not be interfered with in repressing the violence of the mob, unless they themselves should require our assistance." This restriction applies to any force from British vessels of war. Though on the evening of the 8th the authorities were somewhat tardy in despatching assistance to the factories, it is not therefore to be inferred that they have not the will or the power to protect us.

1st, Because the tumult is quelled by their interference and authority, the place being perfectly quiet at this moment, and,

2dly, Because from 200 to 300 soldiers are stationed in places around the factories to preserve the peace, and these at night are joined by runners attached to the district magistrate.

Neither should it be inferred from the circumstance you relate of an attack upon some American gentlemen in a creek on the opposite side of the river, that any feelings of animosity more than common, actuate the populace at large; for the attack in question is by no means an isolated case of the kind, but one of several to which various parties have had to submit at all times, in places but little frequented by foreigners, where the ignorance of the rabble is apt to magnify the evil report which has obtained against us since the disasters which befel them during the war.

In order to test the disposition of the people, and to decide upon the conflicting reports current respecting it, I walked last evening with Mr. Jackson in all directions in the back streets for nearly an hour and a half, attentively observant of the gestures and behavior of the people; and do not hesitate to state, that I never observed, on any other occasion, less manifestation of dislike or revengeful feelings.

As already stated to you, I have made the local authorities fully aware that foreigners in general were combined for mutual protection on the evening of the 8th. Considering the readiness with which they came to our assistance in repelling the attack of the rioters on Mr. Church's premises, when they might have confined themselves within their own walls for their own protection, I fear it might appear ungracious again to remind the governor-general of their participation in the disasters which succeeded, more especially as there can be no doubt of his thorough knowledge of it.

With regard to the necessity, as urged by you, for anchoring the *Wolverine* in front of the factories, or in the Macao passage, I must premise that the 10th article of the supplementary treaty sufficiently indicates the anchorage of the port and the purpose for which the presence of a vessel of war was stipulated for; while the latter part of the same article clearly expresses the necessity of caution against exciting misgiving among the people. Although it is probably as well known to the Chinese authorities as to ourselves, that the *Wolverine* has been sent to Whampoa in consequence of the recent disturbance, it is nevertheless obvious to my mind, that her sudden appearance off the factories at this moment would excite the misgivings of the populace, and that the very effect would be produced thereby, that it is so necessary to avoid, while it is much to be feared that any amount of force which could be landed would be wholly inadequate to offer an effectual resistance to the infuriated mob of a city like Canton.

Without more urgent reasons, therefore, than already given, I cannot, in opposition to my own judgment, and the most positive instruction from her majesty's government, take upon myself to direct the nearer approach of the *Wolverine*.—I have the honour to be, Sir, your most obedient humble servant,  
FRANCIS C. MACGREGOR.

To A. CAMPBELL, Esq.

No. 13.

CANTON, August 4th, 1846.

To F. C. MACGREGOR, Esq., *H. B. M. Consul, &c., &c.*

SIR,—I have the honour of acknowledging your letter of the 31st ult. in reply to mine, in which, as Chairman of a committee appointed by the British community, I took the liberty of enquiring what steps had been taken for the protection of the lives, the property, and the important trade which we feel to be still in jeopardy. It is with much regret I learn, from the exposition of your views with which this letter favours me, that the assistance which the lieutenant-governor of Hongkong placed at your disposal, and which the senior naval officer of that station agrees with all rest of his countrymen in thinking necessary, is not to be afforded them.

You inform us that "her majesty's government imperatively require that

the Chinese authorities shall not be interfered with in repressing the violence of the mob, unless they themselves should require our assistance."

It is not for me to question your instructions, and in commenting upon them, and on your interpretation of them, I most anxiously desire to speak with all becoming respect; but, Sir, the committee appointed by the British community, of which I am the organ, feel—my countrymen feel—that they have the right, and that it is their duty to make known to you, and through you to her majesty's government, their unaltered conviction of the necessity of the measure of which they have before prayed the adoption, and of the utter futility of looking to the Chinese government for timely aid, always promised, never afforded.

Having understood from you that it had been made a subject of serious complaint, the community will see with some surprise the faint expression made use of in your letter as to "the Chinese authorities having been somewhat tardy in despatching assistance." Surely such terms by no means characterise the shameful apathy which left us for more than three hours at the mercy of a mob. Nor can it be said that the riot was finally quelled by the Chinese authorities: it was finally quelled by the spirit and determination evinced by the foreign community, led on by those to whom they naturally look in seasons of danger and difficulty, and who were found faithful at their posts. The Chinese authorities, were they always on the alert, which they never are, might check disturbance at its outbreak, but are helpless when danger is great and imminent.

Further, Sir, British subjects do not feel that the measures since taken by the Chinese authorities are at all sufficient to prevent a recurrence of outrage. The elements of mischief exist unchecked, the obstructions and annoyances of which the community have complained are unremoved, and the few debauched and ragged creatures loitering about our houses, dignified here by the name of soldiers, would be utterly unable to repress any disturbance which might suddenly arise.

Her majesty's government desires that the Chinese authorities should not be interfered with. It can surely be no interference that in their absence our force should act. Surely, Sir, experience has amply shown the efficacy of a disciplined body of men timely called in and firmly directed, and how lamentable have been the consequences of neglecting the early suppression of the most trifling disturbances; and yet it is thought prudent to rely on Chinese aid, which I must again remind you on the evening of the 8th was more than three hours in reaching us, and which the long and bitter experience so many of our members have had of similar scenes informs them has never been afforded except in the same culpably dilatory manner. I cannot think your inference of the good disposition of the people towards foreigners borne out by the fact of yourself and Mr. Jackson having walked out in the back streets unmolested. You might doubtless have done the same half an hour before Mr. Church's house was broken into on the 8th July, or the factories fired in December 1842. It has never been alleged however that we could not with safety leave our houses—that an attack was inevitable; all that has been asserted is, that an attack may at any moment be made, that a fatal disturbance may thence arise, and that the Chinese government will not, or cannot, or do not, check such disturbances in proper time; and that they are of frequent occurrence can hardly be used as an argument against the adopting of measures to prevent their ending in the fatal consequences to be apprehended from the violence of a furious mob, whose passions you admit to be exasperated against us. You seem to have misunderstood my allusion to the Chinese authorities having entirely slurred over the participation of all foreigners in the affair of the 8th. I believe there is no British subject here who at all desires to evade his share of the responsibility of the severe but necessary measures then resorted to; but British interests require that our countrymen should not be studiously singled out from the mass on all occasions, and I

must be pardoned for informing you, that there is a very general feeling in the British community, that greater favour is in many ways shewn to the American than to British residents. It is possible this state of things (if it exist) may arise from the recollection of the recent war, or it is possible that the recollection of that war has been too easily effaced, and that the desire to conciliate and the habit of deference have led an arrogant people to encroachment.

Pardon these general reflections. There remains to notice the paragraph in your letter in which it is attempted to be proved that Canton is not within the port of Canton, and that that cannot by treaty be demanded which may yet by circumstances be necessary.

I venture to remark that lorcha's and small vessels come constantly up to the factories, load and discharge there, and that vessels of more considerable size have been up here. Physical difficulties, the inconvenience of many ships, the impossibility of any of considerable size or deeply laden going out or coming in—these circumstances have made Whampoa the usual anchorage for merchant vessels; but I may further remind you that nothing can be well more uncertain than the limits of Whampoa, the ships occupying without any particular regulation a space of several miles. I am aware that by the 10th article of the treaty it is stated that the purpose for which the cruiser is to be stationed at each of the five ports is to enforce good order and discipline "among the crews of the merchant shipping," but by the 14th clause of the regulations of trade this is more fully explained: "An English cruiser will anchor *within* each of the five ports that the Consul may have the means of better restraining sailors and *others*, and preventing disturbance.

It will not surely be said that her majesty's flag can fly anywhere to coerce, and yet not to protect her subjects. It is to prevent disturbance that we ask for the efficient protection of that flag, for we cannot at all share in the apprehension you express of the inadequacy of the force now within reach; we feel that it would be sufficient.

In conclusion I must solemnly, in the name of the community, reiterate the opinion of that community, that it is necessary for the safety of our lives, property, and trade, that a ship of war should be permanently situated near the factories. Surely these are of more importance than the chance of incurring the idle misgivings of a populace; and his responsibility is great, who with the power to protect, withholds protection.

The Committee discharge themselves of all responsibility in thus plainly, strongly, but they trust respectfully expressing their minds.—I have the honour to be, Sir, your obedient humble servant,

A. CAMPBELL, *Chairman*.

No. 18

CANTON, 6th August, 1846.

SIR,—I have to acknowledge receipt of your letter of the day before yesterday, reiterating the opinion of the committee of which you are Chairman, that it is necessary for the safety of the lives, property and trade of the British community that a ship of war be permanently stationed off or near the factories. My own view of the matter, grounded upon the reasons I have conveyed to you, is in no degree altered by what is stated in your said letter, nor do I yet see cause for apprehending the danger you appear to consider so imminent. However, in deference to the unanimous opinion of the committee, I will this day transmit a copy of your letter to Sir John Davis, who is now at Hongkong, and whose longer experience of the Chinese government and people will enable him to determine what measures are most likely to conduce towards the interests and safety of the British Community.—I am, Sir, your obedient servant,

FRANCIS C. MACGREGG.

*Chairman of Committee of British Merchants.*  
To A CAMPBELL, Esq.,

ART. VI. *Journal of Occurrences: disturbances in Macao: arrival of the U. S. A. Commissioner; return of Rev. Mr. Dean; new Missionaries; death of Mrs. Devan; local correspondence; Peking Gazettes; triennial examination; drought; Christian ordination of a Chinese preacher; two Roman Catholic missionaries from Tibet; missionaries from Siam.*

REGARDING the recent disturbances in Macao, we can only quote two items; the first is a proclamation to the

“*Inhabitants of Macao.*”

“A handful of Chinese, the greater part vagabonds, attempted to resist openly the commands of the government; it was therefore necessary to punish such insolence by all the means the government had at its disposal, and you have just been witnesses of the effects which have resulted from efforts employed to re-establish peace in the settlement. The whole Chinese force was completely cut up and beaten wherever it appeared. The authority of the government and the national dignity were sustained, and after what has occurred there is no reason to fear that the complete re-establishment of order and of public tranquillity will be delayed.

“Though to attain such results it was necessary to have recourse to violent measures, the governor has the greatest satisfaction in stating that the force employed on our side suffered no accident.

“*Inhabitants of Macao!* Have no fear of the threats that the supply of provisions in the China Bazaar will be suspended; for the government, besides having already taken means with due foresight that the city be abundantly supplied with what is necessary within twenty-four hours, have entered into other vigorous measures for the speedy opening of the bazaar, and all your necessities being immediately provided for.

“*Honorable inhabitants of Macao!* Your governor thanks you sincerely for the prompt and successful assistance which you have just rendered to the public cause. Your praise-worthy and brave conduct on the present occasion is deserving of every eulogium and has procured you the full confidence of your governor, who is confident you will respond to it by keeping within the limits of order and respect to the constituted authorities.

“The governor cannot however forbear to recommend to you all manner of precaution and prudence, that no injury be done to any of the Chinese who live peaceably among you. These ought to be looked on as our friends and brothers, and as such protected and defended. The governor wishes strongly to impress this order, and all excesses and violence committed in opposition to it will on being discovered be severely punished.

“*Honorable Inhabitants of Macao!* The governor is confident that you will render complete obedience to the words and orders of the government; that you will respect the laws and act in concert with the authorities; so that observing the one and obeying the other, public tranquillity may be successfully maintained, which is so necessary for the welfare of all.”

{ “Government house, JOAO MARIA FERREIRA DO AMARAL.  
Macao, 8th October, 1846.

The following is from a note addressed to the editor of the *Friend of China*, dated Macao October 9th. signed “A British Subject.”

“The government here came to a resolution to impose a tax on the fast-boats and fishermen of one dollar per month which they were determined to resist, and yesterday morning some of the former having been detained in the inner harbour, the Chinese at once resorted to their usual practice of closing their shops and Bazaar. About 8 A. M. the fastboat-men, having been the night

before reinforced from Hongkong and Canton, effected a landing and commenced a fire (from a 4 Pounder which they brought on shore with them) on the soldiers stationed at the custom-house, which was promptly returned by them, and from one of the forts, also from Messrs Dent & Co's lorch, and the *Alpha*, which were engaged at the request of the governor under Portuguese flags. The whole of the fast-boats, about 19 in number have been destroyed, some by the guns, the others scuttled or burnt by the governor's order. The Chinese finding that they could not resist the governor's determination to maintain his authority and to carry out his views, came forward and stated that the shops would be immediately opened on the cessation of hostilities. A proclamation was then issued, giving any Chinaman permission to leave the settlement that thought fit, but declaring the determination of the governor to cause the entire destruction of the shops and Bazaar, in 24 hours, if all were not opened. This had the desired effect, and tranquillity is now apparently restored. There are various rumors of the number of killed; I think it does not exceed 8 or 10, though a great many must have been wounded. The whole affair took place in the inner harbour, opposite the custom-house; the fastboat-men are located on the opposite side, waiting it is said for reinforcements from Canton. The communication between this, Hongkong and Canton, is kept up occasionally by private boats; crossing over must now be attended with additional risk, as the fastboat-men will not be particular how or upon whom they reek their vengeance."

His excellency, *Alexander H. Everett*, U. S. A. Commissioner to the court of Peking, arrived and landed at Macao on the 6th instant; at 1 o'clock P. M. on Tuesday the 22d, he reached Canton, and with Mrs. Everett took rooms at the residence of P. S. Forbes Esq. U. S. A. consul; and on Tuesday the 27th, had his first interview with the Chinese commission, Kiyin, at Pwántang, a suburban seat belonging to Pwán Sz'shing. As they reached the landing place, in front of the factories, on Tuesday, Mr. and Mrs. Everett were met by a large party of their countrymen, who with captain Paulding and other officers of the Vincennes accompanied them to the consulate, where they received a cordial welcome. His excellency has a difficult course to steer, without precedent or landmark.

In the same ship, the *Cohota*, the Rev. W. Dean, after an absence of about two years, returned to resume his missionary labors. He was accompanied by the Rev. Messrs. S. C. Clopton, George Percy, and E. N. Jenks, with their wives,—all missionaries to the Chinese. Mr. and Mrs. Jenks go to Siam, the others are in Canton, and Mr. Dean in Hongkong.

*Died in Canton*, Sabbath evening 10 o'clock, 18th instant, *LYDIA HALE*, wife of the Rev. T. T. Devan M. D. The funeral was attended the next day at the residence of I. M. Bull esq.; and her remains interred the same evening at Whampoa, on French Island. Mrs. Devan was the daughter of David Hale esq. one of the Editors of the New-York Journal of Commerce. In her sphere, she was "a bright and shining light."

Local correspondence has occupied all the space we had allotted for the Peking Gazettes. Of this correspondence there are still additional documents to be added. The Gazettes before us come down to the 17th of the 7th moon—Sept. 7th.

The triennial examination, for the degree of *kū jin*, "promoted men," came off with the usual eclat on the morning of the 28th—out of more than eight thousand candidates, the names of only 71 on the principal, and 14 on the secondary list, appearing as the successful competitors!

The weather has been, during the whole month, unusually dry and hot, and much sickness has prevailed. The thermometer has stood at 92°; and the drought still continues—Sat. 31st. The local officers, priests and people, have sought the interposition of all their gods. Yet there is no answer to all their prayers.

## CHRISTIAN ORDINATION.

The following paragraphs we borrow from the China Mail, Oct. 15th. The ordination took place on the 11th, instant.

"The ordination of Tsin-shen as a preacher of the Gospel to his countrymen, took place last Lord's Day in the Union Chapel, at three o'clock in the afternoon. The body of the Chapel was filled with Chinese spectators, and several members of the foreign community occupied the side pews.

"The preliminary services were conducted in the Chinese language by the Rev. S. R. Brown, who, after a hymn had been sung in the native tongue, prayed, read a portion of Scripture, and preached to the Chinese congregation from Luke x. 2. The Rev. John F. Cleland then, addressing the candidate for the sacred office in the English language, proposed the following questions:—1. What leads you to think that you are a true Christian? 2. What are your views of Christian truth? 3. What induces you to desire to enter the Christian ministry? 4. How do you purpose to carry out the objects of your ministry? To which questions the most satisfactory answers were given by Tsin-shen with firmness, distinctness and in remarkably good English.

"The Rev. William Gillespie next explained to the native congregation the design of the service, briefly rehearsed the replies just made, and offered up the ordination prayer with the laying on of the hands of the ministers that were present. A hymn in Chinese succeeded, after which the Rev. Wm. C. Milne delivered an impressive charge to the young minister in English, founding his address on 1 Tim. vi. 11, 12, and Coloss. iv. 17. A prayer was offered in conclusion by one of the native converts.

"This is the first instance of ordination to the Christian ministry of a native Chinese that has taken place in China, and before the eyes of his countrymen. The young man has been for a number of years a student in the Anglo-Chinese College at Malacca, in which institution he seems to have acquired a remarkably correct knowledge of the English language, and of other branches in general and biblical education. He deported himself on the present occasion with true modesty, and with a becoming seriousness which must have impressed those present with personal esteem and a confidence that he will faithfully discharge the solemn duties he has taken upon himself. We do not doubt he will be of great assistance to the Missionaries of the London Missionary Society, under whose auspices he has commenced his labours."

N. B. It is hardly correct to say that this is the *first* instance of ordination; *other Chinese* have been appointed to preach the gospel, though perhaps not ordained before the eyes of so many of their countrymen, as in this case; still they were solemnly set apart, and formally according to the directions of the Holy Scriptures ordained to preach the word. Liáng Afāh's ordination took place more than twenty years ago.

*Two French Lazarist missionaries*; Messrs Gabet and Evariste, arrived in Canton from Lassa, the capital of Tibet, on the 25th ult. These gentlemen have been many years in the interior of China—the former since 1836, and the latter since 1841. They have been associated in the Manchu mission, and in company have traveled the various provinces of Manchu and Mongol. They reached Tibet in December 1844, and sojourned for some time in its capital, where they were well received by the Tibetan authorities; but at length were compelled by *K'ichau*, the Chinese resident, to leave that country and return to Canton; and this "against the wish and protest of the prime-minister, and regent of Tibet, during the minority of the grand lama, who is a mere child." These gentlemen have had a rare opportunity of seeing China and the Chinese, and it is hoped the public may ere long be favored with some of the results of their observations.

Two missionaries—the Rev. Stephen Johnson and the Rev. L. B. Peet with Mrs Peet have just arrived here from Bangkok, Siam







